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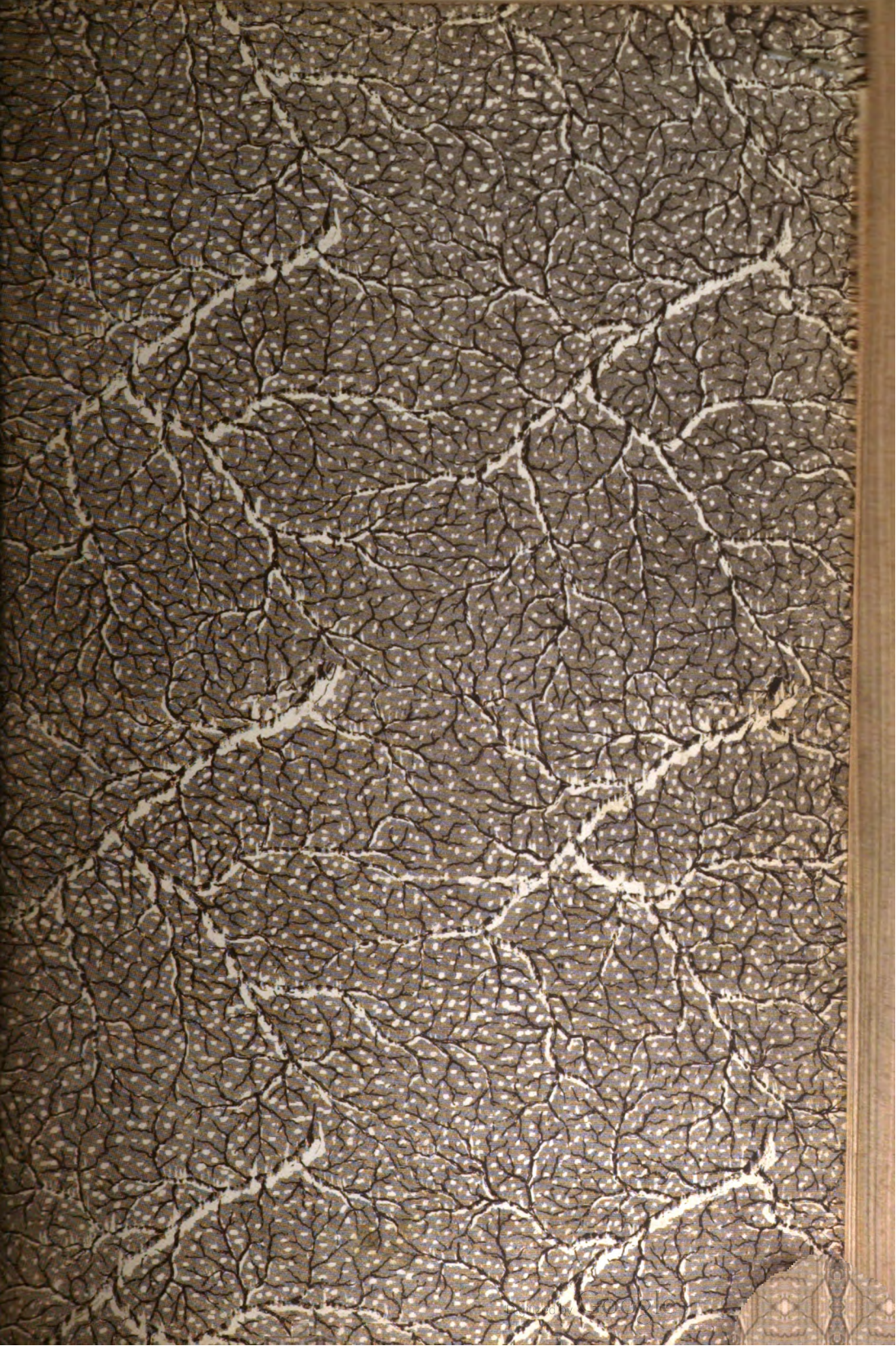


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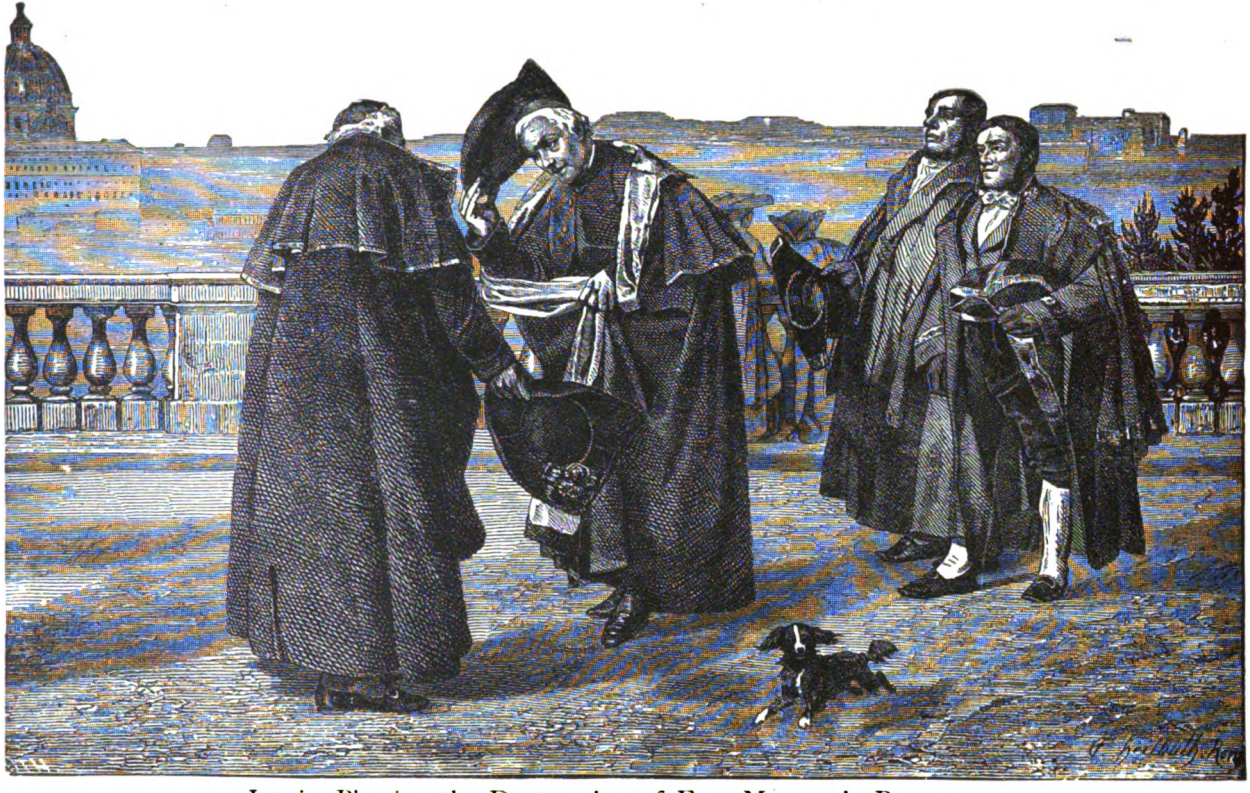


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Jesuits Plotting the Destruction of Free Masons in Paraguay.

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SCARLET ✝ BOOK

OF

FREE MASONRY;

CONTAINING

A THRILLING AND AUTHENTIC ACCOUNT OF THE IMPRISONMENT, TORTURE, AND MARTYRDOM OF FREE MASONS AND KNIGHTS TEMPLARS, FOR THE PAST SIX HUNDRED YEARS: ALSO AN AUTHENTIC ACCOUNT OF THE EDUCATION, REMARKABLE CAREER, AND TRAGIC DEATH OF THE RENOWNED PHILOSOPHER PYTHAGORAS.

BY

M. W. REDDING,

AUTHOR

Of Masonic Antiquities of the Orient Unveiled, Guide to Mt. Moriah, Ruins and Relics of the Holy City, Practical Monitor, Standard Ahiman Rezon, and Compend of Masonic Law and Jurisprudence, etc., etc.

NEW YORK: 1893.

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PREFACE.

FREE MASONRY being a benevolent institution, and entirely unsectarian, it is hardly credible that its votaries have for centuries been objects of a bitter persecution, and that large numbers of them have suffered death in defence of their principles, yet such is the case, as the Roman Catholic Church has relentlessly persecuted, tortured, and burnt them at the stake for the past six hundred years, and this persecution is still carried on, wherever popery has the power to do its bloody work.

With the exception of the most recent occurrences, the only knowledge heretofore accessible of this warfare against Free Masonry, has been the disconnected accounts furnished by history, and the narratives of a few of the sufferers who escaped with their lives. Therefore the aim of the Author in this work is to present, in a convenient form, a connected and complete account of the persecutions and martyrdoms of Free Masons and Knights Templars by the Catholic Church; also to show the fraternity the nature

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and character of the sanguinary enemy Free Masonry has had, and still has, to deal with throughout the world.

The information concerning the persecutions of Masons and Knight Templars has been collected from the most authentic works of the periods in which the persecutions took place, and from the forced admissions of popish writers themselves.

The life and philosophy of Pythagoras was gathered from rare and authentic ancient works, and is complete and reliable.

THE AUTHOR.

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MASONIC ORDER IN PHILADELPHIA; PROCEEDS TO LONDON AND TRANSACTS BUSINESS FOR THE FRATERNITY IN PORTUGAL; THEN RETURNS TO THAT COUNTRY, AND IS SEIZED BY THE INQUISITION AND CONFINED IN ONE OF ITS DUNGEONS FOR FIVE YEARS, DURING WHICH TIME VARIOUS MEANS ARE RESORTED TO, TO FORCE HIM TO REVEAL THE SECRETS OF FREE MASONRY: FINALLY MAKES HIS ESCAPE BY THE AID OF THE MYSTIC TIE. PAGE 127

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SCARLET BOOK OF FREEMASONRY.

CHAPTER I.

TORTURE AND EXECUTION OF FREE MASONS IN SOUTH AMERICA IN 1868.

Seizure, Imprisonment, and Torture of Porter C. Bliss of New York in Paraguay, under the Pretext that He and His Masonic Companions were Plotting against the Government—Mr. Bliss is repeatedly Tortured, but finally Resorts to a Stratagem by which he Saves his Life—His Masonic Friends, ten in number, Tortured and Executed.

In giving this account of priestly intolerance and persecution that occurred in Paraguay, South America, in 1868, in which an American citizen—an attaché of the American Legation and a member of the Masonic fraternity, was imprisoned and put to torture, it will be useful to give a sketch of some features of the then, social and political status in that country, as a fit introduction.

Paraguay had been ruled for more than half

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a century by dictators whose word was absolute, and received as law by all classes without opposition. The first of those dictators was FRANCIA, whose character was published by Thomas Carlyle, and who, according to his showing, was not to be envied. A short extract will give the key and color to the fuller account, and will help the reader to understand the character of Lopez, under whose rule Mr. Bliss and other Free Masons suffered.

"The terrible system of Francia continued when he was no more. The people had for a whole generation been held in such abject terror that at his death they were spell-bound and helpless, so completely divested of all sense or feeling of self-reliance as to become the passive, resistless victims of a weaker and a worse man than Francia. It was his aim to destroy all who had given proof of intelligence, patriotism, or ability—to sow the seeds of entire submission and unquestioning obedience; but to reap the fruit, to sacrifice, as it were, the entire people, irrespective of sex, age, or rank, to reduce the country to a desert waste, and to raise a tomb for himself on the whitening bones of the entire Paraguayan nation, was left to his disciple and imitator, FRANCISCO SOLANO LOPEZ.

"During the long reign of Francia, to be prominent by reason of wealth was dangerous, to be so by reason of talents, was fatal.

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"Francia's successor, Carlos Lopez, father of Francisco, was educated in the college of Asuncion, by the monks and priests. At the conclusion of his course he was named Professor of Theology, and afterwards of Philosophy. Under the old law of Paraguay, the divine right of kings was inculcated, and the divine right to rule the king was recognized in the Pope of Rome. The people are so completely under the domination of the church that they obey implicitly all the orders, decrees, and slightest wishes of the bishop and the priests. To them Paraguay is the chief and only really important country in the world, for they are ignorant of all other nations, and the policy of non-intercourse carried on for two generations, with very little exception, keeps them in isolation and ignorance and makes them an easy prey to the ambition of the ruler and the craft of the Jesuit. When to this fact of the degradation and ignorance of the people, almost to a condition of semi-barbarism, is added another that Paraguay was one of the first regions in America settled by Europeans, dating from 1526, nearly a century before the Pilgrims landed in New England, the reader will be able to form an opinion as to the value of the Catholic Church as a civilizer. While Protestant New England has kept pace with the rapid advance of the more favored nations in manufac-

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tures, commerce, schools, and all other evidences of wealth, intelligence, and prosperity, Paraguay has not yet achieved even a third or fourth rate in progress of any kind except only in the despotic rule of her dictators, who have been the creatures of the church and the Jesuits. But even the church has been a loser by its own bad policy, for Francia expelled the Jesuits, prohibited all ceremonies in the church at night, and arrogated to himself the position and prerogatives of head of the church in his own dominions."

The priests having lost what they felt was theirs, by divine right, naturally looked about for some means of satisfaction and revenge, and their attention was turned toward the order of Free Masons, which had but recently been introduced into Paraguay, as the natural enemy of the Catholic Church in all countries, and therefore, of course, to be suspected there.

Among the most useful and enterprising men in Paraguay, in commerce, in local affairs, in the offices of government, in all places where action, intelligence, and experience were valuable, there were numbers of foreigners, English, French, German, and others, including many Americans from the United States. Of these quite a number were members of the Masonic fraternity. Free Masonry as an order, or secret society, was forbidden in Paraguay, as

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well as in all other South American States. But it was impossible to keep out of the country such members of the craft as were in the employ of the different foreign diplomats, for they were under the protection of their several governments. And yet the wily and revengeful priests knew how to reach even their sacred persons—sacred in any other than a barbarous country.

After the church had been subjected to the will of the dictator, the priests were left with still more leisure than they had enjoyed before, and busied themselves in gratifying their passions, or in plotting mischief, private or public.

The dictator made the people confess to the priests, and compelled the priests to disclose to him every item of any value for his pecuniary advantage, or that could be used in his schemes of revenge.

Whenever the dictator rode out he was attended by a guard, and everybody in the street was expected to stand still, the men and boys with hat in hand and heads bowed until his excellency had passed by.

He had his spies everywhere, in all grades of society, and he exacted from them the utmost obedience and fidelity. From the moment a man was known to be suspected by the dictator, or singled out for punishment, or banishment, his house, his family and himself, were

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all deserted as if a mortal and contagious disease were in his dwelling.

He had what was called "The Chamber of Truth," into which all who were to be examined were taken to be questioned after having been admonished by the torture. Robertson describes this institution in a few words :

"Three demons alone were accessory to the inquisitorial chamber of torture. The dictator himself, a priest, and a secretary, who might also be a priest. The corpse of the victim was the first item of the examination usually made public, and after that such an explanation as it pleased the three to give." This statement will be more than substantiated by the accounts of Mr. Bliss and Mr. Masterman, both of whom are confirmed as reliable by the American Minister, at that time a resident in Paraguay, Mr. C. A. Washburn.

And now without further introduction we will enter at once into the narrative, although very reluctantly keeping back many things that would be most interesting to a student of sociology and human progress, since they are so vividly in contrast with our usual experiences in this age, while they seem to belong rather to the past, when the church was supreme and kings even kneeled in the dust of the streets at the pope's door.

Mr. Porter C. Bliss is the son of a well-

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known missionary, the Rev. Asher Bliss, of Cattaraugus Co., New York, who was a zealous worker for the civilization of certain Indian tribes in the West, for over forty years. He inherited from his father a studious habit, and has spent some considerable time in Maine, Nova Scotia, Florida, and elsewhere in the observation and study of the language, manners, and customs of various Indian tribes, with such success as to gain high commendation from learned men on both sides of the Atlantic.

Believing that the Indians of the River Platte, and its tributaries, the Uraguay, Parana, and Paraguay, were but little known, although they were discovered so long ago as 1526 by the earlier navigator Sebastian Cabot, he conceived the idea of visiting them and studying up their condition, as likely to prove interesting to the scientific world. Therefore he went to Paraguay, and found little difficulty in entering into the service of Lopez, as a historian of Paraguay, and an expert in ascertaining the actual condition, statistics of all kinds, and miscellaneous information concerning those people of whom very little was known even in Paraguay.

The language of the Guarani tribe has been and is now unwritten, although it is the common dialect of the country. Mr. Bliss, therefore, worked in earnest as an explorer into an almost untrod region. Bonpland, the eminent

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scientist, companion and friend of Humboldt, had preceded him in 1821 to 1830 in Paraguay, but nearly all that time he had passed in captivity, because he was then Professor of Natural History in Buenos Ayres, and Paraguay was jealous of that power, and its ignorant despot, Francia, chose to believe Bonpland not a scientist in search of knowledge, but a spy. But the misfortunes of Bonpland did not deter Mr. Bliss from going straight to his work.

Mr. Bliss had in common with many other thoughtful and prudent men joined the ancient and honorable fraternity of Free Masons—a fraternity that counts all men brothers who make it manifest by word and deed that they have the noble instincts of humanity in their hearts. Thus provided, he had felt secure among the North American Indians, and he expected to meet no wilder men in the South. But in this he soon found himself mistaken.

In the year 1868, when its troubles became serious, Paraguay was a vast armed camp. The whole nation had been stripped, like a gladiator for the fight, but was defeated at every turn, by the allies, Brazil and the Argentine Confederation, and like a wounded brute turned its teeth on such defenceless foreigners as happened to be within its borders, engaged either in the several consulates, or in commerce, or manufactures; all peaceable and all a positive

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means of gain to the country, and not one, in any sense, an enemy. Mr. Bliss was so unfortunate as to be one of this proscribed class, and guilty of a double offence, because of his Masonic obligation, which was considered a standing insult and menace to the church which had solemnly condemned this great secret society to execration and oblivion. But all unconscious of bodily harm—from his supposed immunity as a citizen of the United States, he went on with his studies quietly and industriously. This conduct increased his offence in the eyes of Jesuits, who cannot tolerate anything having even the appearance of secrecy, in any but their own secret society; therefore, when they saw a capable Protestant and a Free Mason at work for the dictator, and high in his favor, the alarm was given.

Could not the learned sons of the church write a history of Paraguay? they inquired; or give a good and sufficient account of the Indian tribes—those that had been converted and now lived under the blessings of the holy church, and the heathen savages also? Perhaps they could, but they never had, and there was no reason to believe that they ever would have thought of doing it but for Mr. Bliss's arrival and engagement in that very work for Lopez.

But, however this might have been, the war between Paraguay and the allies took the at-

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tention of Lopez from literary to military affairs, when Mr. Bliss was recommended for dismissal by the wily Jesuits, who saw in him a formidable rival whom it was dangerous to harbor.

Being thus interrupted in his pursuits, and unemployed, he was engaged by Minister Washburn for special service February 22, 1868, and for the time laid aside his philological and other studies—this very act gave the occasion to the Jesuits to begin their attack on him. In the official notice sent by the minister to the Paraguayan Government announcing that Mr. Bliss and others had been taken into his service, the word *service* was purposely mistranslated by the Paraguayan secretary, who was a Jesuit, and it was made to appear that Mr. Bliss had been engaged as a *domestic*, to service in the kitchen or at the table as a waiter, instead of in his proper place in the minister's office. The first disagreeable result of this act was an order forbidding Mr. Bliss and the other gentlemen, Manlove and Masterman, from appearing on the streets at night, as the patrols had orders to arrest all who might remain in town; the Paraguayans having been ordered to evacuate the city on account of the near approach of the armies of the allies.

Dr. Carreras was another inmate of the legation mansion, and was received under the

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minister's protection for good and valid reasons. He stayed there until he was taken away by order of Lopez to be starved, tortured, and executed. One of his offences was his being the Master of a lodge of Free Masons. This was a mortal sin, and nothing short of his death would atone for it.

It was not the death that Lopez could inflict, that gave the little band of Masons the most reason for dread, but what they feared was that they might be starved, exposed, whipped, tortured, and so compelled to confess to some infamous acts, and thereby be misrepresented at home. He and his Jesuits had the keys of truth in their own hands, and having used them would publish to the world as truth all that they had forced out of their victims under torture, and would then kill them to prevent any future contradiction.

However it may have been as to any proofs, Lopez, advised by the Jesuits, had determined on exterminating every Free Mason in his dominions, and especially all who were foreigners, as enemies of the church and state.

The American Minister could escape, for he had asked to be recalled, had received notice of the appointment of his successor, and the U. S. ship Wasp was in the river *below* the forts at Villeta, thirty-five miles south of Asuncion, where Lopez would be sure to keep it

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until Mr. Washburn had gone on board and it was too late to interfere to save Bliss and Masterman. The latter were arrested by order of Lopez as soon as they stepped out of the American Legation, and hurried away to prison; while Mr. Washburn and his family were permitted to go on board the small steamer that had been sent by Lopez to carry them to the Wasp.

After Mr. Washburn and his party had embarked on board the Wasp, Commander Kirkland called on Lopez, who was at Villeta, and was received with great courtesy; but, strange as it may seem, he did not allude to the arrest of Bliss and Masterman. In the afternoon of the same day there were received on board the Wasp, by a messenger from Lopez, two letters, signed by Porter C. Bliss, that had evidently been written under compulsion, for they contained the most untrue and absurd charges against Mr. Washburn and himself as to the alleged conspiracy. One letter was addressed to Henry Bliss, Esq., New York, while Mr. Washburn knew that Mr. Bliss's father was the Rev. Asher Bliss, of Cattaraugas County, New York. This was evidently a sign invented by Bliss to show that he was writing under duress. Mr. Washburn wrote a protest against the arrest of Bliss and Masterman, and sent it to Lopez by the captain of the steamer that convoyed the Wasp below the batteries. It was

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afterwards reported that if Lopez had seen that protest before the Wasp had got below his forts he would have ordered them to fire upon it. It seems strange to a patriotic American that Commander Kirkland, on learning that two attachés of the American Legation had been arrested and imprisoned by Lopez without cause, did not demand their surrender under a threat of firing on the city. But it is not yet the well-defined policy of the United States to protect its citizens when abroad, therefore Commander Kirkland did nothing but sail away with the Wasp, and leave Bliss and Masterman to their fate, as we shall soon see.

As soon as they were arrested, and before Mr. Washburn was on board the little steamer, Bliss and Masterman were searched and put into irons that were riveted on their ankles, and were then sent on mules, mounted sideways, to Villeta, about thirty-five miles distant. That night ride was horrible. The suffering caused by the weight of the irons on the ankles was agonizing. Masterman fell off once, and Mr. Bliss several times, and once was dragged a long distance by one foot. They were thrashed with heavy sticks over the shoulders and arms, knocked down, beaten, and left to lie on the ground under a hut of reeds.

The hut was guarded by soldiers, and Bliss was visited by priests in disguise, who ex-

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torted from him, by the use of the torture of the "Cepo Uruguayana," the letters that we have seen addressed to Mr. Washburn on the Wasp.

This particular means of torture was an improvement by Lopez himself on an invention used in Bolivia for a long time, and consisted of doubling the body together forwards by tying a musket across the back of the neck, and another under the knees behind, and rigging cords so as to draw them together, jamming the chin and face down between the knees. Of course, confession to anything, would be likely to be made by the victim to avoid such agony.

The priest came at any hour of the day or night, and required his assent to all sorts of infernal inventions implicating Mr. Washburn and others whom they determined to destroy.

In the middle of the next night after the torture was first applied, a priest came to the hut in question, and instructed Bliss to abuse Mr. Washburn as much as possible, which could safely be done, as he was on board the Wasp. It was pretended that he knew that a conspiracy was on foot.

Soon after this he with other prisoners, was brought before an Inquisition consisting of six men, four officers and two priests in soldier's dress. Among the accused were twelve mem-

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bers of the Masonic fraternity, including Mr. Bliss. These were all included in the imaginary "committee" that was supposed to have been plotting against Lopez and Paraguay in the meetings of the Masonic Lodge. One of the priests was secretary, and he addressed Mr. Bliss, saying, "You ought to understand that when we have brought you before this tribunal your guilt is an ascertained fact. You are not brought here to make any defence of yourself. You are to simply clear up by your confession and your deposition the facts in the case of your complicity in the conspiracy. As to your guilt, we know that already, and we shall not allow you to endeavor to dodge the point."*

Mr. Bliss was tortured both before and after each examination. The chief torturer was a priest by the name of Aviero, a heartless wretch, well adapted to the cruel work. After undergoing these terrible tortures several times, Bliss felt compelled to resort to strategem to save his life, and which he did in this way: Lopez had for some time believed that Mr. Washburn was plotting against him, and in this belief had become very bitter against the American minister; therefore Bliss believed that a pretended account of Washburn's plottings would so far mollify the dicta-

* The account of this "examination" under torture, which was published by order of Congress, fills twenty-five octavo pages.

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tor as to gain time in which by some means his life might be saved. And in order to use as much time as possible, in hopes a war vessel would be sent to his rescue, he determined to invent a long story about Minister Washburn and his doings, and tell it in a style that would be acceptable to the dictator.

The inventions of Bliss in this imaginary history of Mr. Washburn were marvels in their way. The author supposes himself to have had unusual opportunities for knowing much about Mr. Washburn from his infancy upward, and from having received from his mouth relations of the rogueries of his childhood, the follies of his youth, and the inexpressible as innumerable adventures of his advanced age. As a youth, Mr. Washburn was credited with having given early promise of rising to eminence by being hanged, and that the family physician pronounced him a hereditary kleptomaniac. He learned in school all that was forbidden and little else, and was expelled from several institutions of learning on account of his moral depravity.

Mr. Bliss knew that Mr. Washburn had been collecting materials for an account of Paraguay, and he quoted from memory from that work which was yet in manuscript. As often as eight pages of Bliss's writing were done they were printed (in Spanish), and circulated

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through the army. In the second division of his work Bliss could and did indulge in the most violent and red hot truth about Lopez, charging it all upon Mr. Washburn, and Lopez did not see through the trick, but the Jesuit Maiz did, although he did not dare to expose it to his master.

During all this writing Mr. Bliss was watched by the two priests in disguise, and they became so interested in the progress of the work that they helped him, materially, by verifying his Latin and other quotations from the classics.

Among many other good passages we have only space for one sample: "In the world are three classes of despotisms, civil, ecclesiastic, and military, each of which is sufficient to effect the misery of a people, but the unhappy Republic of Paraguay is the only country in the world where are found all three in a state of full activity and perfect equilibrium, administered by the great *Equilibrista* of the Plata, Lopez. If the civil despotism is the head, the ecclesiastic, and military are the two arms of the present government; all the clergy, from the bishop down, being but an active instrument of espionage systematized into complete subordination."

He denounced Lopez as a coward, and charged it to Washburn; that he was ignorant of a battle-field; had wantonly sacrificed his people by thousands, and charged them to the

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same account; and that he was excessively vain of being praised for valor and courage, and knowledge, none of which he possessed; and all charged to the same "great beast."

Even one of the priestly spies saw through the disguise, and said, "While pretending to quote from Mr. Washburn's book, you are really writing a most scathing criticism on his excellency."

After this chapter followed an equally truthful and critical notice of many of the assistants of Lopez, and of the allies. Of the allies, Bliss writes: "I speak in terms of the bitterest sarcasm and contempt, notwithstanding the large sums in gold they paid me to be their friend and champion."

When admonished that he must bring his work to a close, Bliss made a final stroke in an appeal for life, in promising that if his life is spared, he will spend it in exposing and bringing to justice the "evil genius of Paraguay—Washburn."

The work was a success, for it so charmed Lopez that he allowed it to run on day after day, until Bliss was rescued by the arrival of the United States steamer that had been sent through Mr. Washburn's entreaties.

There were three native Americans in Paraguay at the time Mr. Washburn left in the Wasp, besides Mr. Bliss, viz.: John A. Duffield,

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Thomas Carter, and a Mr. Sheridan. Mr. Manlove had already been shot. There were also two naturalized Americans—José Font and Leonard Charles. Duffield and Charles escaped by being taken prisoners by the Brazilians. The others were killed by order of Lopez.

Mr. Alonzo Taylor, an Englishman, had served Lopez for ten years as an architect and builder, erecting several of the finest public buildings in Asuncion, and the palace of the President; he was tortured, but escaped with his life to the Brazilians. His crime was in planning an upper chamber to be used as a Free Mason's lodge.

Ramon Capdevila and Aureliano, his brother, were citizens of the Argentine Republic, doing business in Asuncion as merchants. Their offence was having been initiated into the mysteries of Free Masonry in their native country, and attending lodge in Paraguay. The younger man was beaten unmercifully before he was shot.

Thus out of the twelve Free Masons in Paraguay, ten of them, after being repeatedly tortured, were shot. The other two, Bliss and Masterman, barely escaped with their lives, after torture, starvation, and exposure for three months, as above narrated.

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CHAPTER II.

RECENT PERSECUTION AND MYSTERIOUS DEATH OF FREE MASONS IN EUROPE.

The Assassination of Manzoni near Castellamare.—The Case of Mancini.—The Assassination of Podelli.—A Recent Case in Spain.—A Venetian Horror.—What a Traveler Learned from the Widow of a Free Mason in Italy.

THE village of Gragnano is about two miles from the well-known town of Castellamare, on the south shore of the Bay of Naples, in Italy. The society in the place by the sea is more agreeable to the tourist than is found anywhere outside of Naples in that part of Italy, and many invalids suffering from lung diseases find a residence there healthful and conducive to recovery, and the hotels and cottages are always well filled with people from every part of Europe. Gragnano is a village of about 12,000 inhabitants, and is noted for its manufactures of mac caroni and red wine. The excellence of the maccaroni is attributed to the clear, limpid spring-water with which the factories are supplied, for water and wheat flour are the only

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substances used in the best article, very little of which ever leaves Italy, although nearly every grocer who sells the famous Italian food will advertise the only genuine, freshly imported maccaroni from Gragnano.

In one of the factories near the east side of the village, there were employed, in 1873, Francesco Manzoni, and his two sons, Enrico and Carlo. The father had been in the company's service for nearly twenty years, and was esteemed among the most faithful of all the employees, of whom there were nearly fifty. The proprietors were very strict in exacting due attention to all the duties of their station from every workman, and to this discipline it is probable much of the deserved popularity of their produce was owing.

The chief of the company, Battista Cevasco, resided in the suburb Casola, in full view of Mount Vesuvius and the Bay of Naples. A daughter of Francesco, Angiolina Manzoni, was employed as a domestic in the house and was very much valued for her fidelity and general usefulness, for she had been trained from infancy by her mother to service in the various duties of the household. Her cousin, Frampolino Vani, was a gardener and had charge, under old Giorgio, of the grounds about the residence.

A sister of Angiolina, Agnese, in company

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with other young girls of her class, carried on their heads, early in the morning, baskets full of garden sauce into the village for sale. They sometimes went as far as Castellamare in their morning walk. One morning on their way to Castellamare, the girls met their father, Francesco, and two of his companions, about daylight, coming toward Gragnano. The parties exchanged salutations and passed on their several ways, and, probably, nothing more would have come of the accidental meeting if Agnese had not gone to confession soon after, and incidentally mentioned the affair of the meeting.

There was no harm apparently in the occurrence, as far as the daughter could see, but the priest could discern a mischief where no other one would ever suspect evil. The zealous priest set a watch on the movements of Francesco in the person of one of his fellow workmen in the factory, and soon had evidence of his periodical visits to the town of Castellamare, where there was a lodge of Free Masons, which met from time to time as they were summoned by the master. The larger number of the members of the lodge were English, French, and German travelers, or rather summer visitors to Italy, and they found the occasion one of interest in many ways. It brought together those who could be looked to confidently in times of trou-

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ble for sympathy and assistance, and also served to make many acquaintances among people of similar habits and beliefs, thus increasing the value of society, especially to strangers.

The Italians in the lodge were there under many difficulties, one of the most onerous being the rule of the Catholic church, excommunicating any man for attendance on a lodge, or a funeral where Masonic rites of burial were used. The enmity of the church in Italy is a serious matter, resulting in loss of employment, exclusion from the sacraments of the church, from his own family, and from all business or social connections whatever their nature. Such is the power that the church has gained over the minds of men in Italy after more than a thousand years of absolute rule over men's minds and bodies.

The priest soon gained information sufficient to convince him that Francesco was in regular attendance on the lodge in Castellamare, and he determined to make such a frightful example of him that it would deter others from a like course, and to that end he went to work with all his energies.

It is not known to this day how he finally succeeded in making away with the offender, but it was brought out in the course of the investigation that was made of the dead body of Fran-

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cesco, that the priest had threatened his wife and children with all the terrors of the church anathema, and had been heard in loud and violent tones to denounce and threaten the husband and father.

Francesco's character being above reproach, and his worldly affairs in a comfortable condition, he did not fear anything the priest might do with his words and paper missiles, but he knew there was danger if the priest could find some needy bravo who would lend his stiletto for a few moments in the service of the church. And those fears proved true, for his dead body was found about half way between the lodge and his home, with deep wounds in the neck and back made by a stiletto.

It was in vain that the authorities summoned many witnesses, for no one had courage enough to give evidence against the priest or his hired assassin. The tribunal was a farce and mockery of justice, and it was declared that he was killed by some highway robber for his money.

The priest was not satisfied with his death, but still pursued him according to the rule of the church and refused his body admission to the church, for the funeral or the cemetery for burial. The wife and sons entreated in vain that the disgrace of such a public condemnation of their husband and father might be spared them, for they were innocent of any complicity

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in any evil whatever, and the alleged offence of which he was charged had never been proven, and was only a surmise to any one beside the priest. The result was that the two sons, feeling their spirit of resentment too strong, resolved to leave their home and emigrate to the United States. One is now an agent for the sale of Italian goods here, and the other assists him in the business. The mother and daughters are here also, and their only regret is that they had not thought of this country before the unfortunate Francesco was taken away from them. The two sons are prosperous in business, and the daughters are busy in a dry goods house, but their family gatherings at the close of the day bring sad thoughts in memory of the father who was snatched from them by cruel fanatics, in the prime of life, for no other cause than seeking the society of brethren who pledged each other to be ever ready to protect the bereaved in time of need, and so provide for the future welfare of his loved ones. The church denies this privilege and duty to her communicants, and assumes to take the place of all other means of improving the condition of men both in this world and the next.

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THE CASE OF BATTISTA MANCINI.

Disappeared! Battista Mancini left his house Saturday evening last and has not been heard of or seen since. Any word to his distressed family will be gratefully received.—(Eco d'Italia, March, 1876.)

Reward! One hundred francs will be paid for any information as to the whereabouts of Battista Mancini. The same sum in either case, whether he is alive or dead. Address Giulio Santi, Strada Marghetto (28), Roma.

Notizia.—The dead body of a man, much decayed, and partly eaten by fishes, was found in the Albano Lake, near the village of Albano, yesterday. An account-book, with the names of sixteen workmen, jewelers, and a time-table, may indicate that he was a foreman in a jeweler's factory. Friends of lost or missing men will please call and inspect the remains for identification.—(Eco d'Italia, May, 1876.)

After much inquiry at the house and in the neighborhood of the Mancini family in the Marghetto and at Albano, the story of the disappearance of Battista Mancini was in part brought to light. But first the visit to Albano. The railway takes you to the station at the foot of the hill, quite a distance from the town, and the lazy omnibus will not climb the steep way for one or two passengers, so I was compelled to go up the steep road on foot, toiling in the hot sun for an hour, but by my sufferings sixty times sixty minutes. The chief street of Albano is wide, spacious in appearance, but irregular, and pierced with sombre openings in mysterious buildings, and just the place for "disappear-

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ances." That saying is equally true of all Italian cities. Nowhere in the world is human life so uncertain as under the shadow of St. Peter's. The recent establishment of the Kingdom of Italy has improved the condition as regards the police, but until this generation passes away the pernicious influence of the Roman church government will be persistent for evil.

We lodged at the Hotel de Russie, and were soon the centre of the local gossips, who vied with each other in the matter of horrible stories of the vengeful stiletto, the dark midnight waters of lake Albano, and the many victims who had made their exit in one mysterious way or another. The male gossips of Italy exceed in volubility those of all other nations, always excepting the Spanish, Greek, and Irish, and all these may be classed as equal in the delight they take in repeating tales of scandal, crime, domestic infelicities and downright horrors. So my appetite for the horrible was whetted to unusual keenness for an hour or two, while waiting for the late supper at the hotel, without hearing a word about Mancini. And yet I dared not mention his name, lest my secret mission should be betrayed. I had come to Albano as a detective, paid by the family of Mancini to discover the assassin of their relative, for it was believed that he had fallen a victim to some envious person,

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perhaps a rival in his business of engraving and dealing in fine jewelry. I had brought with me a trunk full of books to help out the disguises of a student of ancient history, and the trunk was resting at the railway station while I had the billet for it in my hand. A porter noticing the ticket said, uncovering, "Signor, can I serve you with the baggage? It is my vocation." I employed him to bring the books up to the hotel, and paying him double price made him my friend. Thinking he might aid me, I treated him to a cup of coffee with milk at the nearest Café, and invited him to come for another early in the morning and also to show me about the town. His heart warmed toward me at once and he chatted away for another half hour encouraged by me, in the hope that he would stumble upon the theme uppermost in my mind; but with no other result than to make me the unwilling receptacle of a series of biographical sketches of himself and small family of eight children and their haps and mishaps. So I dismissed him until the morning. Late in the night I heard his voice loudest among his companions, singing snatches of songs, in the choruses of which the others joined. These night songs are peculiar to Italy. Nowhere else in the world are they so common or so delightful. I fell asleep in my easy chair, dreaming that my porter, whose

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name was Amilio, proved the very Mercury of my expedition. He was ready bright and early for his cup of coffee, to which I added some maccaroni, and on that he and I breakfasted, chatting the while about the doings in and about Albano, and finally, as a mark of his friendship, he advised me to change my quarters to the Hotel de la Poste. It was in vain that I pressed him for a reason, for he would only say, "See, listen, and be silent, and you will live in peace."

I changed to the Hotel de la Poste, and found the house and all its appointments far superior in elements of comfort. The host was a well-informed and obliging man, who knew his place, and, for an Italian hotel-keeper, was very courteous, without the least inclinatian to be officious.

I observed toward him the rule of, "As you salute, you will be saluted," and gained his confidence by treating him as an equal. He had a son who was counted a bravo by his enemies, but a good-hearted fellow by his comrades, and to him I was introduced by the father, and believed I had at last hit upon the means of tracing out my clew as to the assassin of Mancini.

The son was gifted with a sonorous and full voice which he was proud of showing off in pompous strains, in improvised verse, in which

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he insisted on the grievances of the people against the priests, and the mildness of the government of Victor Emanuel, in such stanzas as this:

"Felice di sua gloria;
Che a tutti in suo consiglio
Provvede e eterno stà,
E tutto muover fa
Col sopraciglio."

And he sang in rich, lusty tones in such Latin as the the Jesuits teach in their schools, a dythirambus in left-handed praise of Pope Pius IX., of which I give one sample of four lines:

"Non Angelorum pectora
In vino manent sorda:
Vinum bonum lætificat
Sanctorum quoque corda."

And this levity in a village that stands under the domes and terraces of the pontifical villa that is reflected in the clear waters of Lake Albano. This lake is in the bottom of a crater of an extinct volcano. It is typical of the people who live around it—ever ready to burst into a violent passion on the slightest provocation. The lake is oval, and walled in with nearly perpendicular rocky sides, wooded to the water, and dotted with villas, like gems in a green setting. Here and there the cliffs go

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sheer down into the water, and offer a convenient place for "accidents," just such as took Mancini off. But we anticipate.

The fare at the Hotel de la Poste was good, as Italian cooking goes, and was always supplemented by a bottle of the red wine of Albano, which is the beaujolais of that region, and a salad with fennel.

I had whiled away a week there before the Jesuit fathers paid any attention to my card, which had been sent to them on my arrival at the Hotel de la Poste; but on the eighth day, Father Giacomo paid me a visit, and a right good time we had of it, going over the classics together—at least, such as related to the region around Albano, which is, next to Rome, a very interesting locality. We walked out into the suburbs and knocked at the gates of San Paolo, where we found a happy family of monks, living in the midst of orchards and coppices spreading out over the ruins of an ancient amphitheatre, which has become under their culture a basket of fruit. Outside of the walls they have arranged sheep-folds, and in the centre is a garden. From the upper windows you look out on the sea that meets the sky in the west. How beautiful is all this work of nature, aided by the cultured hand of man—how horrible is the thought that these monks, so rich in all the material things of life, should be so poor in

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spiritual things and in the elements of humanity; yet so it turned out.

In the hall of the Monastery I saw a picture—an ancient work of art—a portrait of a young man with the decoration of the "Order of the Holy Ghost," on the breast of his robe. I took the occasion to remark, that in those good old times there were orders in society, secret and open, that were a real help to the church, not a hindrance and reproach like some of our modern orders. This was the key to their thoughts, and they ran over the various secret societies, Carbonari, Free Masons, etc., berating them in no measured terms, and I joined in with them with many an assent and now and then a sentence or two of denunciation.

There were other visits to that place, of good dinners, and long hours of research in their library, with occasional visits to the wine-cellars that were so well stocked, but I cannot spare time nor space for their rehearsal.

As my acquaintance ripened into better condition, the monks were less cautious of their remarks, and the Jesuits more communicative, but neither ever made a direct statement that could be repeated to their disadvantage. The church insists on the perfection of dissimulation, deception, and downright fraud in the work for the defence of the faith. So you have need of

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eternal vigilance if you would keep free from their invisible chains.

I learned enough to convince me that Mancini had been put away by violent means, and then I set to work to find out the doer of the deed. That was a more difficult task. My porter had always attended me as a sort of guard, more especially when out at night. And I trusted him, not so much for his personal bravery as for the fact that, being one of the roughs of the town, in my employ, well paid, and treated almost as an equal, the other roughs, his companions, left me to myself without troubling me with any untimely demands for money or the less agreeable touch of the stiletto.

I felt this and was therefore quite brave, and the more so since I took extra pains to let Amilio know just how much money I carried with me, and that it was never more than a few francs, the rest of my store being in the keeping of mine host at the hotel. So I was never worth robbing, not even for a watch, for mine was a cheap silver Swiss machine that would run but half a day at a wind.

The Jesuit Anselmo was a ripe scholar, and delighted in going over the Iliad or the Æneid, or Dante's Divine Comedy, and other classic authors. His brother Giustino was more modern in his likings, and chose the current literature of the day for his recre-

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ation. He was also somewhat given to gossip. In short, he was not a true Jesuit, because such very rarely betray themselves, and Giustino did betray the secret that I was in search of.

The story divested of its details is this: Mancini had been suspected for many years of being a member of the proscribed order, but was never traced to the lodge, nor found in possession of anything peculiar to Free Masons. He was very cautious, but not quite enough to escape the crafty hounds of the church. Giustino was deputed to spy him out, and to that end put off his monkish habit, donned a citizen's dress, and went to Florence, where he learned the trade of a jeweler. With this knowledge he applied to Mancini for work and was given a bench in his shop. There he worked for nearly six months before he learned his master's secret, and then only by deception and lying. He said he was of a noble family, disowned for his sympathy with the Carbonari and Garibaldi, and driven out into the world to care for himself. His education helped the deception, and blinded Mancini to his workman's object.

When Giustino had learned all he wished as to the masonic connections of Mancini, he boldly asked his master to propose him for initiation, and it was done, his master vouching for his good character. In the lodge he met

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many of his fellow workmen, and half repented of the step he had taken, but resolved to go on to the end, in obedience to his superiors, and for the glory of the church. Feigning sickness he staid away from the workshop for a few days, and then begged leave to go to the country to recruit his health, choosing Albano as his retreat. After a few days he reported himself recovered, and visiting his master, invited him to spend a day or so in that delightful spot, and Mancini walked into the trap. He was accused, tried, and condemned for his Freemasonry in the convent, and put to the torture to make him confess and renounce his Masonic obligations. He suffered with great composure until they put him under the pulley, when he seemed to break down all at once, and begged piteously to be allowed to go home to his wife and children to die. But the fiends in human shape had other intentions, and carried them out. When he was actually dead on the fifth day of his tortures, his body was carried out in the night, dressed in full suit, and thrown into the lake from a cliff, near which it was found some days after, and advertised as we have written above.

It was in vain to urge the family of Mancini to bring the matter to the knowledge of the authorities, for the evidence of wrong-doing was entirely in the keeping of the monks and

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Jesuits, and they would be sure to swear each other pure as virgin snow.

The workmen were alarmed at their master's disappearance, but did not suspect the cause, nor the treachery of Giustino, for he returned to the shop to work for a few weeks to disarm suspicion as to himself, after which he retired to his former place.

Here was a respectable man, mechanic, a father of a family of three sons and two daughters, and a beautiful and accomplished wife, an employer of a large number of workmen in a legitimate business, snatched by craft and deception suddenly from his sphere of labor and usefulness, tortured to death and his body thrown to the fishes—and for what? Was he a murderer, a criminal of any name? No, but he had offended the church by joining a lodge.

THE CASE OF ANTONIO PODELLI, AS TOLD BY HIS FRIEND.

Podelli was a dealer in smoked meats in the Via del Tritone, near the very heart of the city of Rome, a street redolent with the odor of broccoli, various roots, lupins, saffron, fennel rue, and anise, with strong sulphurous emanations which, mingling and being absorbed by the black mud of the gutter, has not become pure in becoming everlasting. It is but a step from this narrow and odoriferous way to the broad

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space at a corner of the street where sheets of a waterfall tumble over a mass of rocks scattered about in a high basin, where climbing plants beautify the rough forms, and where, on the marble brink of the lower basin, in the cool evening, the Roman maidens, beautiful, healthy, and youthful, bend and look into the clear waters, while pensive lovers eye them respectfully. This fountain of Trevi is above the pavement, but near it, and below the level of the street about fifteen feet, there is the primitive fountain of the time of Augustus, on which we read the name of Agrippa. Here the market-women come to wash their vegetables before crying them in the streets of this quarter. Antonio Podelli was a well-known dealer in this section, and a popular man among his friends, who were numerous and well-to-do. His opinion was the correct one for them on almost every subject. His advice was sought by rich and poor alike, even in the matter of buying tickets for the lottery. He was a kind of local magnate in a small way. How he became a member of the mystic brotherhood is not known, for the records of his lodge were destroyed by the spy and informer that brought ruin to Podelli; but it is probable that he learned the history and objects of the craft by reading, for in his private room, after his death, were found several books and charts, besides his diploma of

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membership, all relating to Freemasonry. He was never known to speak about the order to any one in his shop or on the street, and when accosted would shake his head, look blank, and feign ignorance of the whole thing.

There may have been some means unknown to us that he found in the rounds of his business, for he frequented the hotels where strangers lodged, and among the guests there must have been almost always some members of the Fraternity, more especially at the Hotel d'Allemagne. However it may have been, it was ascertained by means of a spy that he attended a lodge at special, and regular meetings, and was a Mason of a high degree. It was also discovered that two of his employees were also members of the same lodge, but it was not known that he had anything to do with their initiation or instruction.

The servile tool by whom his death was accomplished was Theodosio Gatti, a student of theology then, a priest now enjoying the reward of his villany, while Podelli sleeps the last sleep, awaiting the judgment day, and his family mourn his untimely loss. A companion of Theodosio—whose name is withheld for his safety—after Podelli's death repented of his part of the work and informed the bereaved family of the incidents attending the torture and death of their lost husband and father. His ac-

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count is this: The Cardinal bishop, who had the matter of looking after the Free Masons in that part of Rome—whose authority may have included the entire city—was a man of peculiar and revengeful cruelty. He had at one time six persons in a dungeon whom he had caused to be arrested on a charge of frequenting the lodge, and they were fearfully tortured by familiars who did the bloody work under the eye of their master. In the case of Podelli he seemed to feel an exquisite delight in having in his power one whom he considered a man of good brain, a genius, educated, and a leader in his section, and therefore the more dangerous to the church. But the more he was besought to have mercy on poor Podelli the more wrathful he was, and his eyes sparkled, and his face glowed, as he witnessed the torture of his victim.

Podelli was ironed on both ankles and wrists, and when in the torture-chamber had only a shirt on, having been stripped of his clothing in the cell, although it was in the cold season, and there was no fire in the cold room floored with marble. Podelli was fat and heavy, though short, and when he was lifted by the ropes and pulley, he became quite feeble and helpless, his muscles seeming to fail entirely; so when he was lowered to the floor again, I whispered in his ear to confess something so as to escape, for there was danger he would be killed. He

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said something in reply that I could not understand, and I begged the Cardinal bishop to allow me to certify for him that he had confessed, but his Eminence refused, and vehemently commanded the familiars to proceed with the torture. When the vengeance of the Cardinal bishop was satisfied and Podelli was carried back to his cell, it was apparent to all who were present that he would never see the sun again. He must have died some days after, for there was a funeral of a poor man under an assumed name, and none of us were permitted to attend lest we should recognize the body as Podelli's.

When such deeds can be possible in the Rome of this day, under the rule of a free king, who can describe the enormity of the fiendish crimes against humanity that blighted "the Eternal City" when under the sway of the popes?

A RECENT CASE IN SPAIN.

For the past four years I have met in the lodge a Spanish brother who has been advanced to the highest degree, and is honored as one of the most zealous and faithful in the order. He is well educated, being a graduate of the best schools of the ancient city of Toledo, the ecclesiastical metropolis of Spain. His father was one of the chief directors of the Royal Sword

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Manufactory, and a man of considerable wealth. His elder brother had been a traveler after his college course closed, and visited Cuba and the United States, where he improved his mind with stores of knowledge, and with ideas of liberty of thought and opinion unknown and well-nigh impossible in Spain outside of the followers of Castellar. While in Cuba, in company with some classmates he was made a Mason, and felt that he had gained an important point in the elevation of himself among the best minds and hearts of the age.

On his return to Toledo his father was grieved and alarmed at his son's disobedience in joining the lodge, and labored earnestly with him to reclaim him to the church; but the emancipation of the young man had been effected, and return to mental slavery was a degradation not to be thought of for a moment.

In an evil hour the father asked the advice of the Bishop of Toledo, and the results were very serious as well as unexpected. The bishop invited him (who must be called Alfonso, for the real name of the family is too well known in New York for use here) to a conference at the palace, and treated him as an honored guest, pressed him to stay to dinner, and endeavored, through a course of argument continued for five or six hours, to persuade him to return to the fold of the Good Shepherd. But since he had

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come to believe that the church no longer had possession of that fold, the bishop's efforts were in vain, and he was not afraid to tell him so.

The bishop was crafty and dissimulated to his face while he made his secret resolve, and soon after, in a consultation with the father, advised that the son be sent to Madrid into the service of a commercial house in whose head the bishop had implicit confidence. This was done, although the son's services could have been made of the greatest value in the factory, where a stranger had to be employed in his place.

Alfonso lost no time in making himself known to Castellar and other leaders of advanced thought in Madrid, and the bishop found that he had increased the mischief that he expected to heal. He then meditated extreme measures, and sent a trusty tool to carry out his orders, which were to compel Alfonso to abandon the lodge and renounce Freemasonry or suffer the consequences.

How these orders were executed, or what tortures the victim was subjected to before his death, it has been impossible to discover, but some three months after the messenger was sent to Madrid by the bishop, Alfonso was found by the police in an alley-way dying from several wounds from a dagger. He was carried to a surgeon's office near by and his

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wounds examined, and informed that he would probably soon die. He asked to have his father and his employer sent for, and made a statement as to how he was wounded, and by whom. He had spent the evening in conversation and debate with the fathers of the chapel of the Convent of Atocha, where he angered them by daring to defend the Ancient Order he had joined. On his way home he was attacked by three men in masks, and when helpless from wounds he was thrown into the alleyway and left for dead. One of the party came back to him, and, kicking him, said to another standing near, "He's done for," and he recognized in him one of the priests he had been spending the evening with. He died before morning.

The father did all he could to trace the murderers, but in vain. The police had a hint from some one high in authority and made lazy search, although large sums of money were spent by the bereaved family. The father threw up his situation in the sword factory, and is now living in Madrid, gloomy, reticent, but waiting for his revenge on the murderers of his son.

"Spain was too hot for me," said my informant," and I came to New York, and am trying every means of persuasion to induce my family to come also. The infamous church is under

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due restraint in the United States, and the priest is simply a citizen; his power is only exercised over the poor and friendless.

A VENETIAN HORROR.

The student of history is filled with awe and wonder at the stern and fearful realities, heroic and terrible recollections which are necessary parts of the history of "The Queen of the Adriatic," beautiful Venice. This city is alone and unparalleled in the annals of the tempestuous republic of Italy. Its combination of petty tyrants was always successful at home in subduing any and every spirit of liberty that dared to work openly. The splendor and the power of aristocracy were never more terribly developed than when the noon-tide of Venetian prosperity brought into serpent-vigor and activity the policy of her secret tribunals, which carried terror into the hearts of her enemies abroad, and awed their subjects at home. This policy developed also a system of secret societies that are powerful to this day, among which Freemasonry is the first and most powerful, and the most dreaded by the church, for it increases in numbers, wealth, and power in spite of the most strenuous efforts of the priesthood to keep it down, and threatens, even in the present century, to put a stop to the further encroachments of the papal power, if it does not

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curtail much of what has been wrested from the people in the past. The severe and determined policy of the church that has developed the secret power of Freemasonry was not a sufficient safeguard against the reforms that assailed the church in the past and will attack it in the future. The simple fact is, Freemasonry possesses the true principles on which alone the grandeur of any society can be permanently fixed, and they have never been so long or so uniformly practised by any other body of men since history began.

As an illustration of the arbitrary and despotic manner in which affairs are managed in Venice, a short extract from its history will make plain. In the year 1618, a great number of persons, totally unknown in the city, were publicly executed in St. Mark's Place; numbers more were brought to the scaffold the next day, and no one was able to say from whence they came, or for what crime they were punished. At length rumors were afloat that a frightful conspiracy had been formed, in which measures were taken for exterminating the nobility, burning Venice to the water, and overthrowing the republic. Hundreds of the traitors, it was said, were confined in the dungeons of the Council of Ten. Besides those who were publicly executed in St. Mark's Place, many were supposed to have suffered in the night, while bodies seen floating

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about in the canals and near the shores of the main land, rendered it certain that numbers had been drowned or otherwise put to death, and their bodies thrown into the water. All Venice was filled with terror at the idea of the perils which had been so narrowly escaped, and citizens of every rank were occupied in investigating the circumstances which might lead to the discovery of the truth, but the Council of Ten preserved a mysterious silence. It resisted every inquiry which the painful curiosity of the people prompted, and the public was suffered to decide as they might on the real origin of this mysterious affair.

The strange occurrence was never cleared up, and many of the leading men of the day believed it to be a mere fabrication of the Council of Ten to favor its secret policy in the management of the government. Even the French ambassador wrote to his government that he believed no conspiracy whatever existed.

Bianca Ranuzzi was of an ancient line in Bologna, and, although her family were now in reduced circumstances, there have been counts and countesses, and large estates, and places of public trust and honor in their keeping. Now, only honor and life are left, and, true to their instincts of family pride, there is not one of them living who would not sacrifice life in defence of the honor of self or family.

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Fabio Ranuzzi, her brother, was educated in the best college in the Lombardo-Venetian Kingdom, that of St. Mark, although San Rocco equals it in the classics. His post-graduate year was spent in the Library of St. Mark, and in attendance on the lectures of the Jesuit fathers. He was regarded as one of the most promising young men in Venice, and his family sacrificed a good part of their scanty income to give him a year's travel. Among other countries he visited France, and at Paris made the acquaintance of the Grand Secretary of the Orient of France, Monsieur Thévenot, whose office is at 16, rue Cadet. This meeting was brought about by frequenting a coffee-house where the Secretary was met, and as strangers, they talked over the affairs of their several peoples—Venice and Paris—and, as it were, drifted into the subject of Masonry.

Thévenot is not a propagandist, but when he can serve an inquiring mind, no one is or can be more ready than he. Together with the young Ranuzzi, the great library—the Bibliothèque—was searched for the history, and the Secretary's archives for the present condition of the order, and so interested was he, and so deeply convinced that it was among the most powerful of all present means of elevating and blessing mankind, that he begged the Secretary to introduce him to a lodge, and he was made

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acquainted with the mysteries of Freemasonry. This took place in a lodge where there were several Italian members, and one from his quarter of Venice, a medical student attending lectures in Paris. He spent some time in London, and visited lodges there, finding friends who were ever ready to assist him in acquiring a knowledge of the past and present condition of the English people. This experience was repeated in Germany, and especially in Bavaria, where the foremost scholars are in the order, and ever ready to welcome the young student, and guide him in the acquisition of the superior principles which govern mankind, and war against despotism everywhere. Brussels, in Belgium, is a centre of liberty societies. It is the great city of congresses, and attracts men of all shades of opinion, who compare and contrast their opinions and plans for organization and work. Here Ranuzzi became acquainted with Messrs. V. Arnold, an advocate, C. De Paepe, M.D., and Eugene Steens, a merchant or commercial agent, then busy in the lace goods line, for which that city is so famous. In his shop, or in the factories whose fabrics he sold, Ranuzzi met some Venetians, and together they visited the lodge.

On his return home he was received with honors everywhere, and his society was much sought for on account of the good use he had

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made of his time in the various capitals of Europe. Even the Jesuits did not neglect him, but invited him to frequent conversations. His confessor did not ply him very closely with questions, and he was not pressed to avow his knowledge of Free Masonry. He therefore believed his experience in the order was unknown and even unsuspected. In that he was mistaken. The church is greedy of all first-class talent, and if it cannot control a brilliant mind, will try to destroy it—so as to escape the mischief an enemy might do, for all those who have any talents, or ability to work, who are not for and in the service of the church, are counted as against the church, and therefore its enemies. The church never tolerates where it can destroy an opponent.

Ranuzzi had been followed and spied from city to city by the suspicious Jesuits, who sent letters ahead of him to their familiars, and his every act was noted, especially his visitations to the lodge.

Bianca had been the favorite pupil of the Jesuit Eugenio, whose name was, before he became a devotee, Georgio Gritti, of the famous family of that name at Padua. Eugenio was an old man, and had given many hours beyond the number usually allowed to pupils, to the instruction of Bianca, for two objects, if not more: that the church might keep its hold on her even

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if it lost its grip on her brother, and that she might be well informed and a worthy spouse to some Venetian merchant—or perhaps noble—whose fidelity to the church was not questioned. Her father was too deeply engrossed in business to attend to the welfare of his children, and they were therefore left to the guidance of the Jesuit father, in whose integrity there was the utmost confidence throughout the family.

Among the many Venetians that Fabio met in his travels was a son of a bookseller, who had been educated at the school at San Racco. The two young men were emulous of each other in the honor of their different schools, and sought on all occasions to outdo each other in acquirements for the sake of the future service they might render to the credit of St. Mark's or San Racco. But the race was not equal, for what was easily done with the facile talents of Fabio, was often a labor to Filipo Barziza. Filipo was nettled at this, and allowing the feeling of emulation to be dampened by the spirit of envy, he at last contracted an enmity toward Fabio, but kept this sentiment hidden. His visits to the family while he was yet friendly toward Fabio had brought him frequently into the presence of his beautiful sister Bianca, and, as a natural result, he fell passionately in love with her, and admitted as much to

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his confessor. The wily priest saw at once that it might be made useful in the reclamation or the punishment of Fabio, for he had learned that the young man had dared to disobey the mandate of his church and take part in the forbidden mysteries of the Masonic lodge.

The suit of Filipo was therefore favored and forwarded as only Jesuits know how to manage such affairs, and Fabio was surrounded more and more with the toils of the church, in the hands of its most gifted servants, the Jesuits.

Fabio was pressed quite closely by Father Eugenio, on more than one occasion, to confide in him all he had learned of the various societies in his year of wandering, but not a syllable would he utter that might in the least compromise himself. Even his confessor failed to elicit the fact of his membership, although he acknowledged having learned much about the fraternity.

In this condition matters were progressing harmoniously so far as the young people could see, but the mother saw danger ahead in the frequent scowls of Eugenio, and his repeated inquiries as to how Fabio spent his evenings, for she had been informed of her son's initiation into the Order, therefore, dutiful to the church, she had informed Father Eugenio. The "holy" father said he had hopes of winning him back to the church, but he did not

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realize how deep an impression had been made on his mind by the Free Masons in Brussels.

With Filipo the case was very different, for he still remained a devoted Catholic, in spite of all the "new light" that Fabio had given him, and submitted meekly to the domination of the priest in all things, without question. He became the willing tool of the Jesuits and his confessor in their efforts to bring back Fabio to the service of the Holy Virgin Mother of God. But their united efforts were in vain.

Fabio awoke, one day, to the danger of uniting his sister to such a devoted servant of the church, and laid the matter plainly before his mother and sister, when they were filled with grief and apprehension at his bold words, although they felt convinced that he was right. He showed how the priest was a constant tax-gatherer, always drawing money in a hundred different ways, and always trying to so direct the thoughts and minds of the people as to keep them in the service of the church. The higher principles of true humanity were lost sight of in the scramble for money and power; and of power for the sake of the money it brought. The limited income of the family lent great weight to the argument of Fabio, for the mother admitted that she had often given to the priest the money she would gladly have laid out for her children for some needed thing, of

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which on the church's account they had been deprived. But, poor woman, what could she do? She dreaded the power of the priest, who held up the threat of excommunication in this world and of hell-fire in the next, and she had been taught to believe in both as literally true. In vain Fabio offered the conclusions of educated minds on those points; she answered: "I am too old to change my views, and have not the requisite training to enable me to grasp the subject intelligently."

Fabio took a position as book-keeper with his father's cousin, Andrea Ranuzzi, and for a year affairs went on quietly, and he began to feel secure in his place and at rest as to his opinions. He attended the lodge only on stated occasions, when there was some important business to be done, and never appeared in public, either by name or person, in any of their exercises—not even at funerals. The church refused to allow Free Masons to be buried in consecrated ground, and they bought and dedicated a plot for their own use.

But this serenity was destined to be disturbed. Eugehio devised a plan for the discipline of Fabio, which was nurtured in secret, and carried out with a bold and wicked hand. After every other means had failed—argument, the threats of the church, pains and penalties in this world and the next, the displeasure of his

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family and friends—the Jesuit determined to try the effect of a thorough touch of the secret tribunal. Therefore, one night in June, when returning from the lodge, he was seized by several ruffians, gagged and bound, and hurried away into confinement.

His family were distracted with apprehension at his disappearance, and set the police on the hunt to discover the lost one. The Jesuit Eugenio, who had caused his arrest, came and hypocritically condoled with them on their loss, and hinted that it must have resulted from his late hours at the lodge with dissolute companions. Deceit is one of the means that a priest uses as readily as his prayer-book; in short, he feels surer of it than of his prayers for a certain result. The grief of the mother and sister, and of the father also, had no response in the hardened heart of the old Jesuit, and he concealed from them his knowledge of the affair.

Fabio could not imagine why he was arrested, for he had always tried his best to live in accord with the rules of society, and to do wrong to no one; but he forgot that he had committed the unpardonable sin of daring to have an opinion of his own, and acting on it in opposition to the dictates of the church. For that he was brought to grief. He was, after ten days' lying in a dark cell, feeding on bread and water,

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brought before a tribunal of priests who wore masks, and questioned as to his Masonic knowledge and connections. He answered frankly, and claimed the right to know and do as he had done. The authority of the church was held up to him, its threats, and the deprivation of his family and friends, but to no purpose. He did not believe they would dare to attack him with physical means, and he did not fear the spiritual as they used it.

After several examinations, and when he was nearly starved on a miserable diet, he was suspended by the pulley with a heavy weight to his feet, and taken down only after fainting. The thumb-screw was applied, and various other tortures, every day for ten days longer. Filipo, although desirous of seeing Fabio restored to the church, was not an assassin at heart, and, knowing the zeal of the priests in this case, suspected that they were the cause of his disappearance, but did not dare to speak, so great was his fear of the church. After a suspense of nearly a month the police reported that the dead body of Fabio had been found in a canal, where it had probably been thrown by robbers after a violent assault. Filipo could not bear any longer the suspicion he felt as to the guilty knowledge of Eugenio in the matter of Fabio's disappearance, and openly accused the Jesuit before the family; but the inexperienced young

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man was not a match for the crafty and well drilled old Jesuit, and he was severely reprimanded by the father and mother of Fabio for his unworthy suspicions, and threatened that if he did not retract and ask forgiveness he should be debarred from the house. Bianca was less severe with her lover. The loss of her brother drew her closer to Filipo, and she assured him of her constancy in any event.

For a year nothing further could be learned of Fabio, and the whole affair had become a horrible memory, when one day Bianca, in passing on obscure jeweler's shop on her way to relieve some poor wretch, recognized her brother's watch hanging on the wire among others left for repair. To make sure she went inside and asked leave to inspect it, and saw the figures and family crest on the case in blue and white enamel, which she had so often admired. She hastened to her father, and he to the police, and in a short time the owner of the watch was found, and by him its possession was traced to one of the gang that had been hired to seize Fabio. He confessed the whole story as far as he knew, and implicated the Jesuit Eugenio and others of the church party, and thus the truth became known. But what could be done with one witness? The others of the gang were distributed no one but the Jesuits knew where, and the courts would not entertain a charge on such

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slight foundations. The eyes of the family of Fabio, however, were opened, and they took steps at once to secure themselves against further trouble from the church. The Jesuit confessor was dismissed, the church services were abandoned, and the family soon after emigrated to the State of Missouri, and are now in prosperous circumstances in St. Louis. Filipo followed them last year, and his marriage with Bianca was solemnized by a Protestant minister, although he thought a magistrate would have been more to his liking. The Catholic church has no more determined and active enemy in the whole country than the father of Fabio Ranuzzi, who was tortured to death for his adherence to Freemasonry.

In this free country, it is possible only to attack a man in his social relations, his business, or his character, all of which a priest will not hesitate to do himself, or incite his faithful devotees to carry into effect, and in many cases with success, working the ruin of an upright man for opinion's sake.

WHAT A TRAVELER LEARNED FROM THE WIDOW OF A MASON CONCERNING THE MURDER OF HER HUSBAND.

A few years ago I found the days drag heavily in my little shop on Great Russell Street, London, and thought a short run over

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to the continent might restore health and spirits which were both much wasted by severe and close attention to business. My grandfather established the shop which my father inherited from him, and now it was mine. I had never seen Rome and Naples, although other cities of Italy were as familiar as several weeks of sojourn could make them. This time the trip was to be made on the excursion plan, and in a fortnight afforded a view of many places noted in history, and whose experiences of to-day are unwritten, save in the books of commerce and the police.

Our party reached Naples according to the programme, but there I was obliged to rest. So much sight-seeing crammed into a few days had wearied me, and the great heat of the Italian sun brought me to a sick bed, where for a few days I was in the care of a kind, old, white-haired physician, a German, speaking English fluently, and resident in Naples. He had a number of well-trained nurses under his patronage, and gave me one of the best, a middle-aged Italian woman, whose face reflected the happier days of the earlier part of her life. She was then quite comely. Fair, round head, large, open eyes, with pupils brown—so deeply brown, I thought no black could have been so profound.

My nurse was named Emilia, which in plain English is Emily, and as soon as I could sit

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up in my chair, it was my first wish to ask her to tell her story. I cannot give it in the soft accents of her native Italian, for she told it to me in broken English. She had been at service as a nurse for five years, always in attendance on English patients, and, with Dr. Stein always using English, she had made so much progress that it was a pleasure to listen to her. It was a pleasure to me anyway, and I often imagined that she was a picture of one of the old masters vivified and slipped out of the frame.

Often, when looking out of the window that opened over the bay toward Vesuvius, Emily would say: "Just opposite, where the white spots break the shore-line, is Ercolano (Herculaneum), and a little to the west of it, where those gray walls tremble in the sunlight, is my Sorrento." My Sorrento! How sadly she always accented that *my*. So I one day asked her if she visited her native place often. "Ah, no, signore, never;" and following this I gathered an account of her family and of her terrible experience with the Catholic church.

Emilia's father lived in a fine old mansion on the Strada Grande, in Sorrento, near the elegant loggia called La Sedile, which was the town hall in the last century, and only a few minutes' walk from the ruin called the Temple of Ceres, the Caves of Ulysses, and other an-

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tiquities of the Greek and Roman ages. The most interesting of all those objects was the House, of Tasso the poet, now no more, for the sea undermined the cliff on which it stood, and it tumbled into the deep waters below. The ruins of a temple of Hercules and of other Roman buildings are scattered over the Capo di Sorrento (the cape), an easy walk from the city, and a resort of lovers on moonlight evenings. There Emilia and her lover first exchanged vows, and the place has probably been the scene of countless meetings of the youth of the vicinity.

The mayor of the city (podesta) was a man of wealth and lofty pretensions, and the father of two sons, besides daughters. The elder son was educated for the church, the younger for the law, and they both earned by their talents honorable positions. Emilia's husband, Decio Renzo, was a classmate of the elder brother, Orazio Martelli, and they were almost always together, at their studies or at play. The younger Martelli, Mario, was a more quiet and studious youth, and grew to be a man of rare qualities valued by all who knew him. He married a playmate of Emilia's and the two young pairs, Martelli and Renzo, had their houses on the edge of the cliff looking across the bay of Naples, toward the city and Vesuvius.

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No one who has lived long in Sorrento ever leaves it willingly, for it is so complete as a home, that it has been likened to a poem well recited by a master of elocution. The past and the present are so artistically blended as to keep the imagination ever fresh and active. Even its fine cathedral is a combination of antiquities and freshly-sculptured marbles, while its paintings date from the sixteenth century to the present, having specimens of many schools.

Decio Renzo being inclined to the mechanic arts, his father gave him a handsome capital to begin with, and he established a factory for making carved and inlaid woodwork, which has since, in other hands, become very noted for its excellent productions. The work was almost entirely done by boys, and was therefore a great advantage to the place in affording needed employment.

Thus it seemed that the worldly affairs of the two families were pleasantly arranged. The traditions of both houses ran for centuries back into the past, and in all that time they were fast and firm friends of the church, and the younger branches were generous in their gifts, courteous in their manners to the priests, and regular in their attendance on the stated ceremonials of the sanctuary. For ten years this condition of things continued to flow on like a quiet, deep stream of water, and there

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were children in both houses, sons and daughters.

"Among the best customers in my husband's business," said Emily, "was a London trader in inlaid woodwork, who was a gentleman and scholar. He spoke Italian like a native, was well read in the national poetry, a great admirer of Dante, Petrarch, and Tasso, and acquainted with the classic writers generally. The visits of Henry Monson to Sorrento were looked forward to with pleasurable anticipation, and looked back upon with a delightful regret, mingled with sadness, for by him came our great grief.

He was a member of that secret society that is so unwisely denounced by the church, and his example led my husband to follow and be initiated. There was a lodge at Castellamare, about eight miles along the coast, and the ride there was pleasant. I felt that the recreation and rest from close application to his business afforded by the weekly visits to the lodge were beneficial to Decio's health. I then knew nothing of what was done in the lodge, and did not know that the society was so obnoxious to the church.

My first intimation of anything wrong was a call from my confessor, who questioned me very closely on my husband's visits to Castellamare—the purpose, who his companion was, and if he had any books that were on

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strange subjects, and I innocently told him all I knew about the matter; and although that was not much, it was enough to confirm a suspicion that he had already formed, that Decio had joined the Free Masons, a condemned society, and the interview ended by the holy father urging me to warn my husband of the danger he was in of rousing the anathema of the church.

I had a conference with my husband, and he told me all, and said he was better satisfied with the ceremonies and teachings of the lodge than he had ever been with those of the church, and did not care how soon he was cut off, for he felt himself out already.

I was horrified, alarmed, and had many secret crying spells over the subject, and several other interviews with the holy father, telling him all I knew. I could not see how the lodge could be a substitute for the holy religion, especially when women were excluded, but I have since learned more about the order and am satisfied my husband was right and did what seemed best to himself. The wrong was in the arbitrary and despotic conduct of the priesthood, trying to control and shape all human affairs to the uses of the church.

After several warnings from the priest, and when Mr. Monson had ended his summer season and returned to London, I begged Decio

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to keep at home from the lodge for a time, so as to allay the threatened storm. He did so, and even accompanied me to service in the cathedral, as in the early days of our wedded life. I was happy again, and felt secure. Mr. Monson had given Decio several volumes on Freemasonry, its history, good work in the Holy Land, its noble defense of Christendom against the Turks, in the islands of Rhodes and Malta, its unequalled service to civilization in building the great cathedrals of Europe; its social and benevolent offices in all countries, and its brotherly care of widows and orphans. I read aloud to him many an evening, and we talked over the subject so much that I became enthusiastic, and wished he would go forward and know all there was to be learned in the order.

On the anniversary of St. John the Baptist, the church makes a solemn and magnificent ceremonial, and it is also a great day in the lodge. The father urged me to keep my husband from the lodge, and bring him to the church on that day, but my sympathies were the other way and I counseled him to his hurt. He went to the lodge, and he never returned alive. His dead body was found about two weeks after on the roadside between Meta and Point Scutolo, with many cruel wounds from a stiletto. It was reported that he had been

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waylaid, robbed, and I believed so until other information was given me. My husband's loss was felt not only in the factory, but in society, where he was active and zealous in all good works, and who had some true friends.

Among these was a workman in the factory, a foreman, who being a devoted churchman was used by the priest in gaining information against his master Decio. After the disappearance, this man, Martelli, came to me and offered to help in any way possible, and I counseled with him often as to what should be done. A cousin of his was a student of theology and destined to the priesthood, and it was through his kind assistance that we learned the fate of my poor husband.

He was seized on the way near Meta, and carried to Sorrento in a close carriage, bound and gagged. After being shut up in a dark room with guards several days, he was examined before four or five priests who were masked, and unknown, even to the servants, who were told that he was a murderer and robber by profession. Martelli's cousin knew that statement was false, and from that moment tried to rescue him from what he believed was either a mistaken identity or an inhuman persecution. No one dared to inform the authorities, who would not have interfered in any way, so subservient are they to the priesthood

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An anonymous note was sent to me with the information that Decio was being tortured in the palace of the bishop, and the writer believed they had seized the wrong man. I went at once to my confessor and begged him to go with me to the palace, and there we were informed that nothing of the kind was being done there, and that his grace, the bishop, was deeply afflicted at the disappearance of my husband, and hoped he would be returned to me, and all would be well. I learned afterwards from one of the men employed to torture my poor husband, that he was then in the palace when I was there, and that the bishop deceived me intentionally. Another week passed, and the dead body was found as was before said.

On the examination by the police, it appeared that the wounds were fresh—that he could have been killed only the day before the body was found. But where he was during all those days they could not ascertain. I showed them the anonymous letter, but it had little effect. The rank and position of his grace, the bishop, and his solemn denial of any knowledge of the matter, outweighed the evidence of one who was afraid to give his name, and so I had to be content, and follow my husband's remains to the grave. Even there it was not permitted to rest in peace. The

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bishop, at the last moment, said he had been informed that he was made a Free Mason, and therefore denied his body admittance to consecrated ground, although his ancestors for many generations were laid there, dating from before the time the church acquired the cemetery as their property. So he was buried among the strangers and the poor, without ceremony.

His father died of grief and vexation, his mother had gone before. There was no one to look after the business, and it passed into other hands. I could not stay there and came to Naples. A few years was sufficient to drain me of my little store of money, in the heavy expense of educating and caring for my children, and finally I was obliged to take to service as a nurse, as you see me now employed, while my children are engaged in one or another occupation, such as could be found.

Now, you know why I cannot go to Sorrento. The dreadful feeling of uncertainty hanging over the last days of my husband—the awful certainty of his death, the enmity of the priests on account of his Freemasonry, combine to make the city of Sorrento, my once loved native place, the most hateful spot on earth."

I recovered from the illness under the care of Emilia, and when out for a trip one

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day, tnought it would be a satisfaction to learn something about the disappearance of Renzo from the parties in Sorrento. Arrived there I soon found the bishop's palace and made myself known as an old friend of Renzo's, and inquired for information as to his disappearance. I was referred to the steward, who seemed to know very much about nothing, and although he said much, gave me no information, and seemed to act under instructions to tell nothing. The police were equally reticent. Such affairs were so frequent—men found, robbed and murdered—etc., etc. Evidently they knew something they dared not tell.

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CHAPTER III.

KIDNAPPING, IMPRISONMENT, AND TORTURE.

Seizure of John Koustos and James Moulton by the Inquisitors in Lisbon, Portugal. — They are kidnapped at Night, thrust into a close Carriage, and hurried away to the Dungeons of the Inquisition.— Being brought before the Inquisitors, they are informed that their Crime is Free Masonry.—Terrible Tortures on the Rack, and by other Cruel Devices.—Koustos finally walks in the Procession of the Auto-da-fé, and is then Sentenced to the Galleys for Life.

KOUSTOS was a native of Bern, Switzerland, and by profession a worker of precious metals. His father, hoping to better his condition, removed with his family to London, where he settled, and got himself naturalized. Twenty-two years after the arrival of the family in London, John, at the solicitation of a friend, and with a view to perfecting himself in his profession, removed to Paris, where he soon after found employment in the Louvre. After remaining in Paris five years, the glowing accounts of the rich mines in Brazil induced him to endeavor to

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get there. Learning that better facilities existed in Portugal than elsewhere for getting to the land of promise, he removed to Lisbon, and soon after his arrival addressed a letter to the king, asking permission to go to Brazil. But the king, being informed of his skill as a lapidary, feared that his knowledge of diamonds would render him a dangerous person to have in a country abounding in immense mineral treasures; therefore he took advice of his council, who concurring with him, it was decided that Koustos should not have permission to go, the policy of the government being to use every possible means of concealing all knowledge of the diamond mines from the public—especially from foreigners. Being thus thwarted in his cherished plans for wealth he decided to settle in Lisbon. He was the more easily induced to do so by the solicitations of friends and acquaintances, who made him generous offers if he would settle among them, particularly as some of his new acquaintances proved to be Masons. He was soon after given employment so lucrative as not only to admit of supporting himself and family handsomely, but to enable him to lay up a competency for future years. His prosperity, however, was destined to be of short duration, as the emissaries of the Romish Church already had their eyes upon him, having, in some way, learned that he was a Free

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Mason. Their first move was to find or invent some pretext on which to seize him, and get him into their power, which was not difficult, as the church, at this period, arrogated to itself the right to use any means it might deem expedient in gaining its ends, without regard to the prerogatives of sovereigns or the rights of the subjects of other governments.

Being suffered the exercise of such power, they established a system of espionage over all whom they suspected of Free Masonry or heresy. In this way the correspondence of Koustos was regularly taken out of the post-office and examined. Finding nothing in his correspondence to in any way compromise him, the inquisitors concocted another plan to get him in their toils. They were the more determined in the matter, as it had recently come to their knowledge that he was not only a leading member in the order, but was then Master of the lodge in that city. While laying their plans to seize Koustos, they had their suspicions directed to one James Moulton, who was not only an intimate friend of Koustos, but a Warden in his lodge. Moulton was born in Paris, and was also a diamond-cutter by trade. He had removed to Lisbon about six years before, and was then settled there; and his integrity and skill had gained him the respect and esteem of all his acquaintances. The plan of the Papists

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was soon developed; the alleged confession of a woman affording them a pretext to work under. Moulton was the first victim, and it was brought about in this way: It was said that a certain woman, while at confession, declared that Koustos and Moulton were Masons, and that, to the best of her knowledge and belief, they were monsters who were perpetrating the most shocking crimes, both against society and the church. This was considered by the officers of the Inquisition as a plausible enough pretext on which to proceed. Accordingly they laid their plans so as to insure the capture of the intended victims. A goldsmith, who was a familiar of the Inquisition, sent a friend to Moulton on the pretext that he desired to speak with him concerning the repairs of a large diamond belonging to a friend. After describing the nature of the repair necessary to be made, the price of the job was agreed upon. But this being merely an artifice to enable the papal tool to make the acquaintance of Moulton, he told him that he would inform the owner of the diamond of the price asked for making the repairs, and, if satisfactory, the diamond would be brought to his shop. It so happened that Koustos was at that time making a friendly call on Moulton, which was highly gratifying to the spy, for during the interview, Koustos' name transpired, thus enabling him to mark both of

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the Masons they intended to seize. Upon finding that Koustos was present the familiar changed his tactics, and asked the two men to come together for the jewel, as the owner might not like to risk it with a messenger. To this the unsuspecting jewelers agreed. The familiar then made his report to the inquisitors, who ordered him to be at the place appointed to deliver the diamond, and seize both men when they made their appearance. But it so happened that Koustos could not go, consequently Moulton went alone for the diamond. This much disconcerted the kidnappers, as they had everything arranged to seize the two men together, otherwise the absence of one might alarm the other. Therefore the first question asked Moulton, was, "Where is your friend who was to come with you?" Upon which Moulton informed them where he was, and said he presumed, however, that Koustos might have mistaken the time, and would still be there; but if he did not come soon he would go and get him. This did not suit the crafty familiars, as they feared they would thus lose both men. For this reason Moulton was induced to go into the rear part of the shop, where he was told he was a prisoner, and precautions were at once taken against his giving any alarm or making his escape. They then searched him to see if he had any weapons, or any papers

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that would identify him with the Masons; commanding him, on peril of death, to make no resistance. When through with the search, they asked him if he would like to know by what authority he was seized. He replied in the affirmative. "We seize you," said they, "in the name of the Inquisition; and in its name we forbid you to speak, or in any way attempt to attract attention while leaving this place." They then conducted him through a door into a narrow lane at the rear of the shop, where a close carriage was in waiting, and into which he was thrust, followed by one of the familiars, the other one jumping on to the seat with the driver, who was ordered to drive rapidly to the prison of the Inquisition. These precautions were taken to prevent Moulton's friends from getting the least information concerning his imprisonment, and consequently from using their endeavors to procure his liberty.

On their arrival at the prison, they threw Moulton into a dungeon, and there left him, without giving him a hearing immediately on his arrival, as they had promised. Instead of this they circulated a report that on getting the diamond into his possession, and seeing that it was of great value, he had left with it for parts unknown. Well knowing that Moulton was a man of probity and honor, his friends were astonished at such a report, and could not account

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for it on any other theory than that he had accidentally lost the diamond or had been robbed; therefore they agreed to repair to the owner of the diamond and offer him full payment for it. On making known their errand to the owner he refused their offer, assuring them that he was insured against the loss in another quarter. The conduct of the owner of the diamond was so strange as to excite the suspicions of the friends of Moulton that he was in the toils of the Inquisition, and their conjectures were soon strengthened by the severe persecution that was commenced against the Free Masons in that city. Koustos was seized four days after. The way in which they got him into their power was perfectly characteristic of the Inquisition.

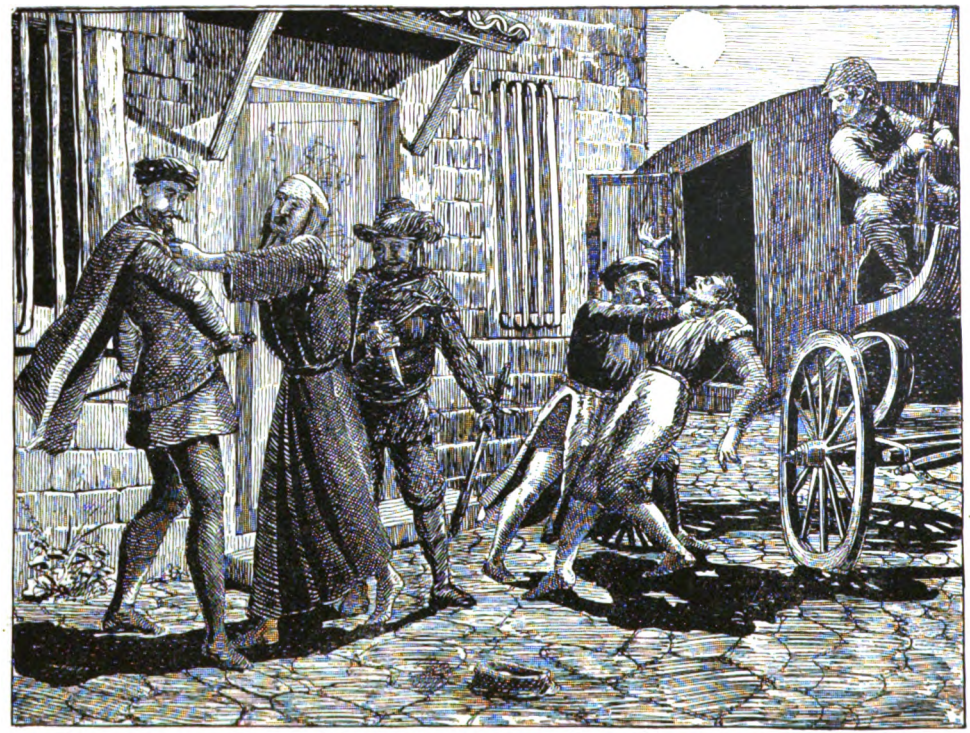
A Portuguese, who was known to be a friend to Koustos, was prevailed upon to betray him. This Judas, knowing Koustos' places of resort, watched him one night until he saw him enter a coffee saloon, and as soon as his unsuspecting friend was inside, he hastened with the information to several of the inquisitors, who were waiting near by with a covered carriage. On learning of his whereabouts the kidnappers drove to a secluded place near the entrance to the saloon, and lay in wait until he came out. They had not long to wait, for in a short time he came out, accompanied by two friends; and on his reaching the street he was suddenly

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seized and thrown into the carriage, at the same time being threatened with instant death if he made the least outcry or resistance. But in spite of their threats he managed, before they could close the door, to call to his friends, and inform them that he had been clandestinely made a prisoner by the Inquisition. This so enraged his abductors that they tied a muffler over his mouth, and otherwise treated him with great severity until they arrived at the prison. So far the only reason given for his seizure was that he was suspected of being an accomplice of Moulton in the alleged diamond robbery, the inquisitors saying that he engaged his friends to offer pay for it, with a view to getting the matter hushed up.

On arriving at the prison he was given in charge of an officer, who, with his assistants, took him to an apartment used for a waiting-room, where he remained until the chief inquisitor was informed of his seizure. In a short time the inquisitor, with some guards, appeared, when orders were given to search the prisoner. This the guards proceeded to do in a very rough manner, taking every article he had about him, including his money, finger-rings, and shirt studs. After thus robbing him his head was closely shaved; then he was placed in a lonely dungeon, and charged not to make any noise whatever, except in case he

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The Kidnapping of Koustos.

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absolutely needed something, when he was told that he would have liberty to reach through the grate and beat the iron door with the padlock with which the door was locked. In this way he passed several days, the terrors of the situation being heightened by the intense darkness of the dungeon and the hollow groans of prisoners in adjoining cells that echoed through the prison. Being left alone he began to reflect on the perils and dangers that surrounded him. Illegally seized by cruel and relentless enemies—enemies alike to Free Masonry and to his religion—enemies who gloried in torturing and burning all whom they found to be Masons, or whom they chose to call heretics; Protestants and Free Masons being objects of their especial hatred. All this forced itself so irresistibly into his mind as to overcome him with grief and despair. But his fortitude, and the consciousness of right on his part, soon came to his rescue; and seeing that giving way to such feelings would only aggravate his sufferings, he began to consider whether by concentrating his mind on the subject, he could not prepare a defence that would at least save his life, if it did not secure his liberation. Therefore to this task he now addressed himself. He first outlined his defence, and then carefully considered the details, until he was satisfied that, if permitted to present it, it could not fail

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of making a favorable impression even on this bigoted and barbarous tribunal. He had hardly had time to mature a line of defence before he was brought before the inquisitors. He was first conducted into an ante-chamber, where he remained until his conductor had given three knocks on the door of the room of the Inquisition, which were answered by the ringing of a small bell within. This was a signal to the inquisitors to have the hall cleared so that the prisoner might not see or be seen by any of his friends. After taking this precaution he was conducted into the presence of the inquisitors, bareheaded. Here he was taken charge of by another officer, and conducted to a table and told to kneel and lay his left hand on the Bible, and at the same time solemnly swear that he would never reveal anything that he saw within the walls of the inquisition building, and that he would speak the truth, and nothing but the truth, to the inquisitors. He was then examined on the charges on which he was confined, the questions and answers being recorded by a secretary. He was first asked to give his name in full, his birthplace, religion, and business; also how long he had resided in Portugal.

These questions being answered, the inquisitors addressed him as follows: "Weak and misguided man, you have spoken falsely of the

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Holy Catholic Church, and of this Inquisition. This we know from good authority. We now exhort you to make a confession, also to accuse yourself of all the crimes you have committed since you have been old enough to judge between good and evil. By doing this you will excite the compassion of this tribunal, which is ever merciful to those who speak the truth and keep nothing back; while, on the contrary, if you do not do as directed, you will suffer the full penalty of your obduracy." To this he replied, that, having been brought up in the Protestant faith, he had been taught never to confess to man, but to God, as He alone can see into the innermost recesses of the human heart, and knows the sincerity or insincerity of those who confess to Him; being his creator, He alone could absolve him. This reply appeared to them to be so audacious that they were greatly exasperated by it, and coolly informed him that the matter of the diamond was only a pretext, and had nothing to do with the real cause of his seizure; that he was seized for another reason. Upon which he besought them to inform him as to the true cause of his imprisonment, averring that he had never spoken against either the Catholic Church or the Inquisition; that he had so conducted himself since his arrival in Lisbon that he could not justly be accused of saying or doing anything contrary to

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the laws of the kingdom or the church; that he imagined that the Inquisition only took cognizance of such as were guilty of blasphemy, sacrilege, and crimes of that nature—crimes of which he was not guilty. After impatiently listening to this, they angrily informed him that he would be compelled to comply with their request, and confess himself both as to Free Masonry and his religion; otherwise the confession would be extorted from him by the unfailing expedients employed by the Inquisition for that purpose. In view of this fact they exhorted him to consider his awful situation; after which he was remanded to his dungeon, where he remained three days. At the expiration of that time he was again brought before the inquisitors, who, after contemplating him for some time, to duly impress him with the importance of the occasion, commenced by asking him whether he had obeyed their injunction, and had thoroughly examined himself. He replied that, after carefully reviewing the past transactions of his life, he found that he had never committed any act that could in any way be construed as criminal against church or state; that his parents always advised him not to enter into any religious controversy, as it invariably embittered the minds of the contending parties; furthermore, that he belonged to an order composed of men of different re-

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ligions, and that the rules of that order expressly forbade its members to argue or dispute on sectarian matters, under a considerable penalty; that the principles of the order required its members to live together in charity and brotherly love, without regard to difference of creed or religion. The inquisitors then inquired as to the real name by which his order was known; to which he replied that he could not give it in Portuguese. They then asked him if it was not Free Mason; he informed them it was, and that if he had known the cause of his seizure was because of his connection with that Order, he would not have hesitated to inform them, as he considered it an honor to belong to an order which numbered among its members kings, princes, and other persons of high rank. James VI., King of Scotland, had not only belonged to the order, but encouraged his nobles to join it, and declared himself its protector in his dominions. Several kings of Scotland had been Grand Masters, and when the king was not Grand Master, the office was usually filled by some nobleman. They then inquired if any other sovereigns except those of Scotland had been members or protectors of the order. He replied that at the time Queen Elizabeth ascended the throne the kingdom was greatly divided by factions and clashing interests, and that great

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numbers of her subjects were wont to meet in secret, which rendered her suspicious that they met for seditious purposes; therefore she ordered that all such assemblies should be suppressed.

Previous to the execution of this order, however, she requested several of her nobles to join the Masonic Order, and report the nature of their principles and proceedings. The nobles complied, and in due time informed her majesty that the principles and practices of the Order were not only loyal but highly commendable. This information so well pleased her that she immediately gave orders that henceforth they should not be molested, or in any way interfered with in her dominions. The inquisitors then asked Koustos if the tendency of Free Masonry was not prejudicial to the church or state. He replied that on the admission of a candidate into the Order he was requested to take a solemn oath or obligation, and that a part of the obligation was, that he would never enter into any plot or conspiracy against the king or the government under which he resided. He also added that the principal object of the society was charity; that charity was the foundation, the soul of the order, as it bound the members together by the tie of fraternal love, and rendered it an indispensable duty to assist, without distinction of religion,

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all such members as needed assistance. Here the inquisitors interrupted him, calling him a liar, and saying that it was absurd for him to claim such professions and practices for an order that was so very jealous of its secrets as to exclude all persons of both sexes, except its own members, from witnessing any of its rites or ceremonies; that it was their opinion that Masonry could not be founded on any such principles, and if the order was so virtuous, there was no valid reason why they should conduct their meetings in such a mysterious manner. He replied that it was by the secrets that members recognized each other, and enabled them to exclude all who were not Masons from their lodges. Otherwise the meetings would be a confused mob of all sorts of people, who owing no obedience to the Master of the lodge, it would be impossible to keep within the bounds of decorum that is required to be observed by all Masons on such occasions. That the reason why women were excluded was to save all occasion for scandal and reproach, which would be unavoidable were they admitted. Furthermore, one of the essential qualities of wisdom was secrecy, and men who exhibited the ability and will to keep and conceal such honorable secrets as were committed to them, as well as their own important affairs, were deemed wise; and by re-

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ference to sacred and profane history it would be found that a large proportion of the failures of laudable plans in war and peace were directly due to a disregard of secrecy. Cases were constantly occurring, where commercial and military enterprises were proving to be failures, because due secrecy was not observed, and the failure of desirable enterprises frequently entailed great evils on individuals and nations. God himself afforded an example of secrecy, as His ways were inscrutable. One of the ancient nations had a statue that they reverenced which was made without a tongue, symbolic of secrecy. Aristotle, being asked what thing appeared the most difficult, replied: "To be silent and maintain secrecy." Among the proverbs of King Solomon are the following, "He is not worthy to reign who cannot keep his own secrets." "A king ought not to drink wine, because drunkenness is an enemy to secrecy." "He who discloses secrets is a traitor, but he who conceals them is a faithful brother." "He that refraineth his tongue keepeth his soul." "For these reasons," said Koustos, "it will be seen that silence and secrecy, when not used to conceal crime, are highly commendable virtues. Therefore the Masonic institution has always been admired and respected by those who understood it throughout the world, and it is a well-known

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fact that its members have maintained its secrets against torture and the temptations of gold from the earliest history of the order to the present time. Concerning the admission of women, it is a well-known peculiarity of the sex that they cannot maintain silence and secrecy in many important matters. Consequently they are ineligible.

Notwithstanding that Koustos had so fully demonstrated that the Masonic obligation of secrecy was inflexible, still the inquisitors had the assurance to insist on his revealing the secrets of Free Masonry. To which he replied that the oath he had taken on his admission did not permit him to do it; also that his conscience forbade. For those reasons he trusted that their sense of right and justice would deter them from insisting on it. To this they replied that his obligation was of no force whatever in the presence of a tribunal of the Holy Catholic Church, and that they would absolve him from it. "You are very gracious," replied Koustos; "but being firmly persuaded that no human being has any such power as you claim for yourselves, I am determined never to violate my obligation."

Again finding themselves foiled, the exasperated inquisitors determined to use severer measures to break what they termed his damnable obduracy. They therefore ordered him to

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be confined in a dark dungeon, where he lay until he was taken dangerously ill. This coming to the knowledge of the inquisitors, and they fearing that if they lost their prisoner, they would lose an opportunity of getting the secrets of Free Masonry, ordered that he should be placed in a cell where good air and light was admitted, and that another prisoner should attend on him during his illness. Being of a very strong constitution, Koustos soon recovered, after having the benefit of good air; and as soon as it was known to the inquisitors that he was able to leave his cell, he was again ordered to be brought before them, when another attempt was made to get the secrets of Free Masonry from him. He was first asked if he had received any Portuguese into his lodge in Lisbon.

KOUSTOS.—I have not. I have had many applications for admission from noblemen and other persons of distinction, but I have managed to refuse them, as I understand that it is against the wishes of the king that any of his subjects should join the order.

INQUISITOR.—Give us the names of the persons you claim to have made application to join your Order.

KOUSTOS.—I cannot recollect them all, only a few of the principal personages.

INQUISITOR.—We do not believe that your Or-

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der is in such great favor here, that the applications have been so numerous that you cannot remember them ; however, give us all you can think of.

KOUSTOS.—The names of those I recollect are Don Emanuel de Soufa and M. de Calliaris. I also recollect the surnames of two more, but not their full names.

INQUISITORS.—How did you manage to refuse them ?

KOUSTOS.—I informed them that it would first be necessary to get the king's consent before I could entertain their application.

INQUISITORS.—His majesty did not concern himself about such matters. What course did you then take?

KOUSTOS.—I informed them that a considerable fee was required of a candidate on his admission. They asked me how much, and on learning that it was fifty moidors, they concluded to let the matter rest for the present.

INQUISITORS.—You were right as to the objections of the king, as it is not only against his pleasure, but he has issued strict orders that none of his subjects shall join the Order, and further, the Pope has caused an edict to be posted on the doors of all the churches in Lisbon, strictly forbidding the Portuguese joining the Order, under severe penalties ; and, as you are a leading Mason, and well informed, you

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must have known of the existence of these edicts.

KOUSTOS.—Although I am an officer in a Masonic lodge, yet I am comparatively a stranger in the city, and the edicts you speak of have never come to my knowledge.

INQUISITORS.—You might not have dared to influence Portuguese to join, but you have doubtless induced Catholics of other nations to do so.

KOUSTOS.—I deny that I have ever in any way influenced any man to join our Order since I have been in this city; but the severe edicts of the Pope have doubtless prompted some to join in defiance of such edicts, as they considered them a presumptuous infringement of their rights. Only such members as are Catholics are in a situation to influence other Catholics to join the order.

INQUISITORS.—Have you ever given to the poor, except they were Masons?

KOUSTOS.—Yes, frequently. Among others, a poor Catholic, who, being out of employment and in great need, I had a collection taken up for him at one of our meetings.

INQUISITORS.—What is the name of this Catholic you allege you helped?

KOUSTOS.—He was not a Mason; therefore I presume you will not care to know his name.

INQUISITORS.—Do you not raise money at

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your meetings for the purpose of propagating your Masonic doctrines?

KOUSTOS.—We do raise money, but for no such purpose as that. The members pay stated dues to keep up a fund for the relief of needy brethren, their widows, and orphans. Certain fines are also imposed, the proceeds of which all go into the same fund, and for the same charitable purpose.

INQUISITORS.—What are the crimes for which you fine your members?

KOUSTOS.—Using profane or obscene language, disobedience of our rules, or the orders of the Master.

INQUISITORS.—It is time for you to seriously consider your situation. You should consider your imprisonment as an example of the goodness and mercy of God, who, instead of suddenly cutting you off in your secret and wicked practices, is thus giving you a chance to repent of your many sins. You should know that Christ said unto Peter: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Hence it is your duty to implicitly obey the injunctions of his Holiness the Pope; he being St. Peter's successor.

KOUSTOS.—I do not acknowledge the Roman Pontiff either as being the successor of St. Peter, or as being infallible. I rely entirely on

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the Holy Scriptures, they being the sole guide of my faith. Therefore I am fully resolved to live and die in the communion of the Church of England; for this reason all the trouble you may take to proselyte me will be ineffectual.

INQUISITORS.—Notwithstanding your obduracy merits summary and condign punishment, we will show you another example of the mercy and long forbearance of the church by giving you another opportunity to consider the terrible danger you are in; and to this end we will send some English friars to instruct you and fully open your eyes to your wretched condition.

KOUSTOS.—No person you can send, nor any means they could resort to, will in the least change my mind or cause me to disclose secrets I have sworn not to.

INQUISITORS.—None but a vile heretic will deny the infallibility of the Pope. None but a vile heretic will belong to, and persist in defending an abominable secret society. A little more persistence in your blind and headlong course will end by the destruction of your body by fire, and the eternal damnation of your soul. You will now pay strict attention to the charges against you. They are that you, John Koustos, are one of the leaders of the secret society known as Free Masons—a society that is under the ban of the Catholic Church, be-

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cause it is a compound of sacrilege and other abominable crimes, principal among which is secrecy, which gives great offence to the Catholic Church throughout the world. That you, the said Koustos, have not only refused to disclose the secrets, tendency, and designs of said order, but have stubbornly persisted in maintaining that Free Masonry is a highly commendable institution and independent of the Church. Wherefore the Inquisition decides that you, the said John Koustos, shall be proceeded against with the utmost rigor, even to torture, until you divulge the secrets of the order and purge yourself of the crimes charged against you.

On hearing the charges read, Koustos begged permission to reply to them in writing. This the inquisitors refused, but informed him that if he had anything he could offer in justification of his conduct, they would give him an opportunity to do so, but ordered him to be brief. He then proceeded in substance as follows: "I am astonished to find, by the charges presented against me, that my only crime consists in having practiced the art of Free Masonry, and of maintaining its secrets. Free Masonry numbers among its votaries men belonging to the highest ranks in life throughout the world, including kings, princes, and eminent scholars, all of whom submit, engage, and

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obligate themselves at their admission to observe and obey the constitution and laws of the Order, and esteem it a privilege and honor to do so. As the institution is ennobled by its great antiquity, its sentiments of humanity and brotherly love, its generous charity, and the long list of illustrious personages who have been zealous members of the society—this being the nature of this venerable institution, I think it very strange and very hard to be made a victim of this tribunal for no other offences than those mentioned in your charges." To this the chief inquisitor replied: "The Holy Tribunal has met to determine your case, and has very graciously granted you a hearing, and patiently listened to your attempt at a defence. The statements you have made are false and absurd. The order of this Inquisition now is that you be put to torture until you fully comply with the demands made on you during your trial."

Immediately after the sentence was announced, Koustos was conveyed to a room built in the form of a square tower, and having no light except what was afforded by two candles, and to prevent the cries and groans of the victims from being heard outside, the doors were covered with heavy quilting. The implements of torture consisted of a brazier of charcoal, an iron frame, similar to a bedstead,

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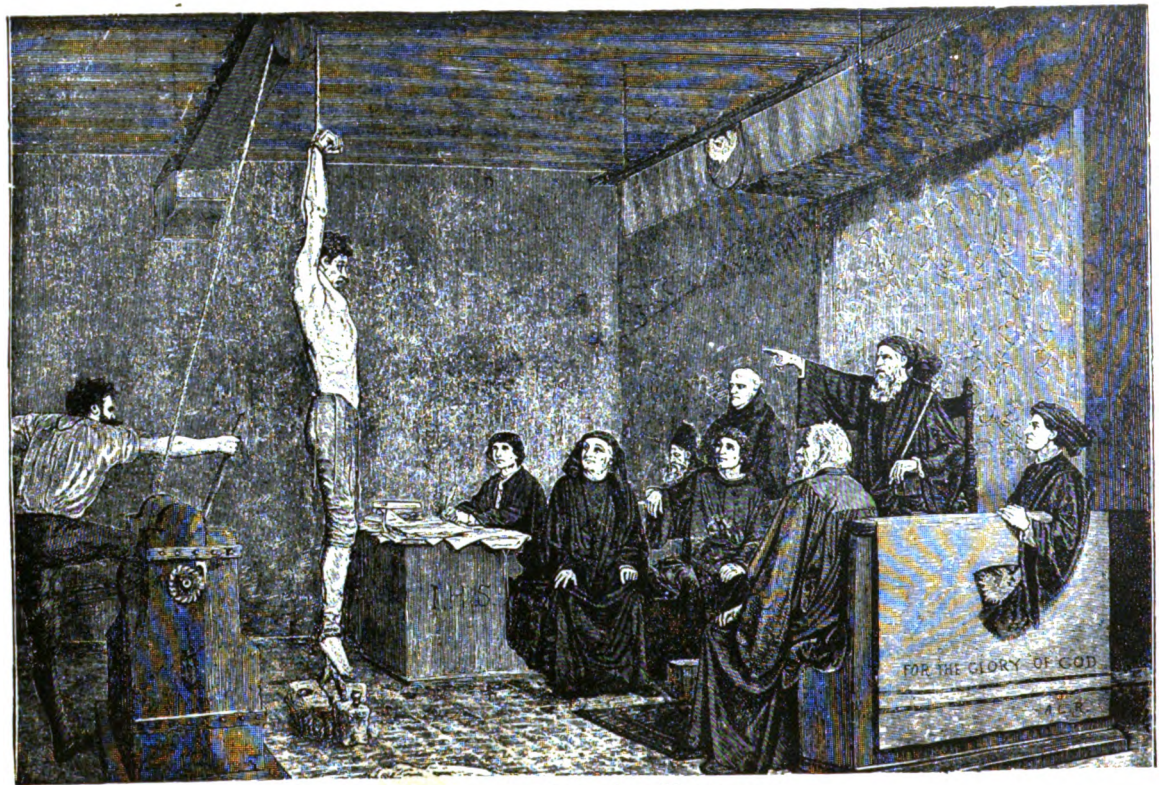
on which victims were lashed and moved near enough to the fire to slowly burn the soles of their feet; a rack, with pulleys and cords so arranged as to pull the legs and arms in opposite directions to the extent of dislocating the joints, while the cords frequently cut through the flesh to the bone; an iron collar, with screws, to place around the neck; thumb screws, and pincers.

As soon as Koustos was inside of this room the door was closed, and he was seized by six brutal looking wretches, who proceeded to strip him of everything except his drawers. They then laid him on his back and put an iron ring, which was fastened to a scaffold, around his neck. Two similar rings were fastened around his ankles. This being done, they pulled the cords in opposite directions until he was nearly strangled. In this agonizing situation he was approached by an inquisitor, who asked him if he would give him the secrets of Free Masonry and confess the crimes he was charged with, to which Koustos replied that he would not. The assistants were then ordered to subject him to another kind of torture. Accordingly, after freeing him from the appliances of this torture, they wound cords, suspended through pulleys, around his arms and body in such a manner that they could be pulled in opposite directions, The ends of the cords were

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then seized by two of the ruffians, and pulled slowly until they cut deeply into the flesh and the blood flowed profusely. A surgeon then examined him to see if it would be safe to subject him to further torture at that time, and on his reporting in the affirmative, Koustos was again put to the rack until he swooned, when he was relieved from the pressure of the cords and examined; when, finding that his life was in danger, he was released and sponged, then dressed and conveyed to his dungeon. His injuries were so severe that three weeks passed before he was deemed able to be again put to torture. At the expiration of that time he was brought into the torture-room, where he found one of the inquisitors, who asked him if he was yet ready to comply with the demands of the Inquisition. To which he replied that he was not. The enraged inquisitor then bade his assistants to put him to the severest torture their implements were capable of inflicting, leaving him only alive when they were through. He was then seized and held while his hands were tied together behind his back. Then, by the aid of a cord fastened to his wrists and leading through a pulley above, his arms were stretched upward and backward in such a way as to dislocate both of his shoulders, which caused the blood to spurt out of his mouth and nose.

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Koustos undergoing Torture.

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This inhuman torture would have been repeated if the surgeon had not interfered and declared that Koustos' life was in danger. He was then conveyed to his dungeon, where his shoulders were set, but in so rough a manner as to cause him to swoon twice during the operation. As the policy of the Inquisitors was not to take a prisoner's life until it was certain that they could not gain their ends with him; therefore a surgeon and two attendants were assigned to attend upon Koustos until he was again out of danger. But the injuries he received at the last barbarous torturing were so dangerous that for nearly three weeks he lay at the point of death. He finally, however, began to improve, and after two months was able to walk. Frequent inquiries were made by the inquisitors as to his condition, and as soon as they judged it safe he was ordered to be again brought into the torture-room, and on his arrival he was asked by an inquisitor if he had begun to realize his perilous situation—if he was yet ready to reveal the secrets they demanded, and confess his crimes. Koustos resolutely replied that he was in their power and his life was at their mercy, but the secrets of Free Masonry he would never divulge, and as for crimes, he had none to confess to them. On hearing this the inquisitor ordered his minions to put him to the torture of

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the chain. This proved to be still more savage and cruel than any torture he had yet undergone. They took a small chain and wound it around his body, crossing it so that the ends could be pulled in opposite directions. They then attached ropes to the ends of the chain, passing the other ends of the ropes through pulleys that were attached to the walls. After carefully completing their arrangements they seized the ropes and gave them a sudden pull, which had the effect this kind of torture was designed for, viz., mangling the victim's flesh. This terrible torture was repeated three times, and at each time the blood spurted from a dozen places on his body, which was frightfully lacerated. Both of his wrists were also put out of joint. In this situation he was carried senseless to his dungeon, where only after great effort were his physicians able to restore him to consciousness. He was then given stimulants until the dislocated joints were set, and at every cry of anguish wrung from him by his awful sufferings, his barbarous attendants would mock and deride him, telling him that a Free Mason and heretic was not entitled to compassion or consideration.

As Koustos had now been subjected to these barbarous tortures nine times, he was so broken down that for a long time his recovery was doubtful; but his unusually strong constitution

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at last triumphed so far as to enable him to hobble around his cell, a mere wreck of his former self. At length the day of the

AUTO-DA-FÉ.

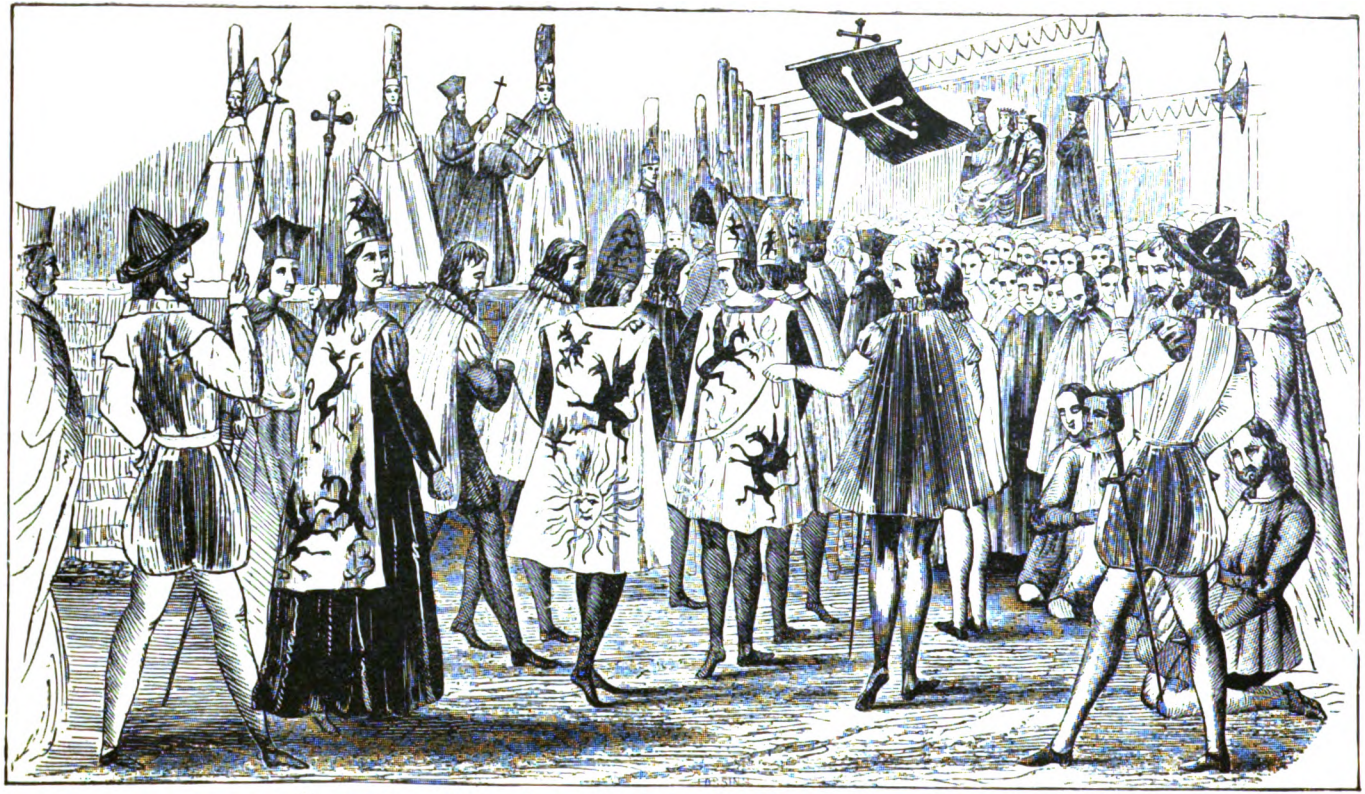
arrived, when he was taken from his dungeon and placed in the procession with the other prisoners of the Inquisition, and marched to St. Dominic's Church. A fortnight before this Auto-da-fé, notice was given in all the churches in Lisbon that it would take place on Sunday, the twenty-second of June, and the people were requested not to stone the prisoners or ridicule them, but to pray for their conversion to the Catholic faith. On the Saturday before the Auto-da-fé, the prisoners were directed to prepare themselves for the occasion. The costume furnished them consisted of a yellow robe striped with red. Those who were to suffer death had devils and flames painted on their robes, while those who were not sentenced to die carried lighted candles. The procession was headed by the Dominican friars, preceded by the banner of their order. Next came the banner and crucifix of the Inquisition, which was followed by the prisoners, each walking between two familiars. The procession proceeded around the court of the chief inquisitor's palace, in the presence of the king, and his whole court; then along the side of

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Rocio Square, and down Odreyros Street, and from thence around to the place of starting. St. Dominic's Church was hung from top to bottom with red and yellow tapestry. Before the high altar was erected an amphitheatre, having seats enough to accommodate the prisoners and their attendants. Opposite was erected an altar, after the Romish fashion, on which was placed a crucifix, surrounded by lighted tapers and mass-books. To the right of this was a pulpit, and to the left a gallery magnificently adorned, for the accommodation of the king and royal family, the foreign ambassadors and other notable personages. To the right of this gallery was a long one for the inquisitors, and adjoining this was a room whither the inquisitors retired to hear the confessions of such as had become terrified at the horrors of the terrible death that awaited all who did not yield and confess in accordance with the demands of the Inquisition.

The trial of all the prisoners not sentenced to die being read, the chief inquisitor, dressed in his sacerdotal vestments, appeared with a book in his hand. Following the chief inquisitor, came five priests in surplices, who, passing by the prisoners, tapped their heads and shoulders with wands, repeating certain prayers. Next came another priest, who ascended the pulpit, and read from a parchment the trials of

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Procession of the Auto-da-fé, in which John Koustes marched.

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the ill-fated prisoners sentenced to be burnt. By a piece of characteristic management the government did the murdering for the Inquisition and thus relieved it from the responsibility and odium of its crowning acts of fiendish barbarism. Therefore, the prisoners were now delivered up to the secular power, whose officers took charge of them and conducted them to the Relacaon, where they were reviewed by the king. The proceedings altogether lasting until six the next morning, when the miserable victims were conducted under guard of a detachment of soldiers to Campo dá Láo—the woolfield. Here they were fastened with chains to posts set in the ground and seated on pitch barrels. After these arrangements were completed, the king appeared in a sorry coach drawn by horses in rope harnesses. Several friars now approached the king, apparently for orders, and then repaired to the prisoners and exhorted them to die in the Romish faith, as by so doing they would be spared the tortures of burning to death, by first being strangled. As death was to be the end of either alternative, none of the prisoners availed themselves of this magnanimous offer of first being strangled, but all perished with noble fortitude at the stake.

As the only charge the inquisitors could sustain against Koustos was that he was a Free Mason, they dared not go to the length of burn-

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ing him, as they would have been glad to do; therefore, they sentenced him to the galleys for life, well knowing that the prisoners survived but a few years of the terrible sufferings of the galley-slaves.

The Portuguese galley was a prison which stood by the side of the river, and consisted of two large rooms, which were crowded with all the different grades of criminals, and, therefore, replete with the vilest characters in the city. The prisoners were divided into gangs, each gang having an overseer, and were employed in different ways; some in carrying water to the king's gardens; some in carrying timber; some in unloading vessels; and some in menial services. To add to the misery and degradation of their situation they were chained together, two and two, by a chain eight feet in length, fastened to their ankles. This chain was so made that it could be shortened or lengthened as the work required. Their clothing consisted of a coarse cloak fastened by a girdle, and in this cloak they slept at night, and with no other covering and nothing but boards covered with matting to sleep on. Their provisions were of the coarsest kind; consisting principally of pulse, black biscuits, and salt pork; only six pounds of the latter being allowed a man a month. The prisoners were marched early in the morning to their work, where they were compelled to toil

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incessantly until noon, when they were allowed half-an-hour in which to eat their dinner. After their short recess they were again marched to their labor and worked till dark, when, staggering from exhaustion, they were returned to their miserable quarters.

On entering the galleys the prisoners' heads were closely shaved, and kept shaved thereafter. If any of them fell sick they were removed to an upper room and placed under the care of a medical attendant. If prisoners in any way gave offence to their overseers, they were stripped naked and fastened to a frame made for that purpose, and whipped with a tarred rope. This punishment frequently being so severe that pieces of flesh were torn away, which often terminated in mortification and death. Such was the barbarous slavery to which Koustos was sentenced. Four days after the procession of the Auto-da-fé, the prisoners who were not burnt at the stake were marched to the galley prison, and on their arrival were conducted through several passages until they came to the row of cells allotted to them, the doors of which were open, and the prisoners were graciously permitted to choose their cells, which were very close and filthy. The female prisoners were lodged on the floor above, but otherwise in no better quarters than the men.

Notwithstanding their abode was the most

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miserable and unhealthy that could be imagined, yet, when contrasted with their previous imprisonment, torture, and constant expectation of death, they were comparatively happy. They now knew the worst, and when out at their labors, they could enjoy the light of day and breathe the pure air. Not only this, but those who had friends felt as though they had grounds of hope that some time they might gain their liberty; and this hope in Koustos' case proved to be well founded, for, in a short time, through the intercession of Free Masons, he was permitted to receive food and other matters of comfort from them. This not only greatly alleviated his physical sufferings, but gave him much consolation.

On the morning after Koustos arrived in the galleys, he was ordered to fall in with his fellow slaves, and was set to carrying water. Each man had to carry two buckets of water, which together held over two hundred pounds, and the rules were so arbitrarily enforced, that no discrimination was made on account of the size or condition of the prisoner. The many tortures that Koustos had been subjected to had so broken him down, that it was with great pain and difficulty he could perform his task. Appeals to the overseers were only answered by taunts and kicks. After managing to keep up to his work for twelve days, he broke down

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entirely. As he was proceeding with his load he fell in a fainting fit, and was carried to the infirmary, where for two months his recovery was doubtful; but at length he so far recovered as to be able to walk about his room, and in this condition would have been put to his work again, had not some of his friends bribed the overseers to excuse him. During his sickness he was several times visited by friars, who told him that if he would give them the secrets of his order and turn Catholic, they would place him where his recovery would be certain; but if not, and he remained there, he would surely die. To their solicitations he replied that then, as in the past, all such attempts were unavailing, as he was perfectly resigned to the will of his Creator, whatever it might be.

Having nothing else to occupy his mind, Koustos now began to consider the possibility and means of escape; and it was not long before he had an opportunity to privately send a verbal communication to his brother-in-law in England, informing him of his terrible situation, and asking him to write to the Earl of Hartington to use his influence to procure his release. On learning the facts of the case the Earl lost no time in bringing the matter to the notice of the Duke of Newcastle, at that time one of the principal secretaries of state. The Duke immediately laid the matter before the king, who

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was not a little astonished to learn that one of his subjects was undergoing such barbarous treatment in a country with which he was at peace. He at once sent instructions to Mr. Compton, British Minister at Lisbon, to demand the surrender of Koustos. Accordingly, on the receipt of the instructions by Mr. Compton, a demand was made on the Portuguese government which resulted in the release of the long-persecuted victim of the Inquisition; but not, however, until the inquisitors had exhausted every artifice in their power to retain their prisoner, did he get away from them.

The order for the liberation of Koustos was sent to the inquisitors, who thereupon had him brought before them, when he was told that they had received orders to liberate him, but they had not yet decided to do so, as the *authority* of the *Pope* was *paramount* to that of the king; they, however, released him on parole, with strict injunctions to return to them in four days. Seeing no other alternative, he pledged his word to comply. On being liberated he proceeded to the English consul, and, after informing him who he was, he made known to him the further restrictions they had imposed upon him, and asked his advice as to complying. The consul, knowing that the inquisitors had it in their power in that Catholic city to cause his abduction or throw other obstacles in the way

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of his getting out of the country, advised him to return to them at the time he had agreed to, cautioning him, however, to take a trusty friend with him who could give notice in case they should again attempt to seize him.

In the meantime Koustos was shadowed by the spies of the Inquisition, they following him from place to place, and noting his places of resort and the associates he had with him, believing he would naturally frequent such places as Masons resorted to, and thus enable them to identify more of the fraternity. Not knowing what their designs might be, Koustos commenced at once to look for a passage to England, but found that there was not at that time an English vessel in port. This very much disheartened him, and not knowing when he would get an opportunity to get away, he concluded to return to the inquisitors; and on his appearing before them, they first attempted to get from him the names of the other Masons in that city. Failing in this they then told him he must immediately leave the city, and asked him to what country he preferred to go, to which he replied that he should go to England; upon which they told him that as soon as he had secured a passage to return to them with the information. Koustos, considering their conduct boded him no good, decided to get out of the country on the first vessel that left,

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whether she was bound to England or not; and on consulting with his friends they advised him to wait upon the Dutch resident and see if a passage could not be secured in one of the two Dutch men-of-war then in port. This he did, making known his situation to the resident, who, deeply sympathizing with his misfortunes, called the admiral's attention to his case in such a way that he very generously complied, and named the *Damietta* as the vessel in which he could have passage. On returning from his interview with the resident he was met by some of the inquisitors, who appeared as though the meeting was accidental, but who doubtless had been watching his movements. They asked him where he had been and what he was doing. He informed them as to his arrangements for a passage, and that he was to go on board the next morning at nine o'clock. Thereupon they bade him to come to them at that hour, and they would send some officers to see him safely on board. This order giving Koustos considerable uneasiness, he reported the matter to friends, who advised him not to comply, as the inquisitors had nothing further to do with him, certainly nothing that was for his good, and that their interference at this time showed they had further designs upon him. Therefore it was decided that he should go on board at once.

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Accordingly getting his things into a boat, his friends took him on board the *Damietta*, where he was very kindly received by the commodore, Vice-Admiral Screiver, who had him assigned to comfortable quarters.

The inquisitors, finding that Koustos did not call on them the next morning, and not believing he could get passage on a man-of-war, sent out a number of their spies to see if he could be found on shore. Some of the spies went to the house where he had lodged and searched it from top to bottom, examining every closet, recess, and chest in it. Not finding any trace of him there, they then procured a boat and rowed several times around the ship, thinking that if he was on board he would feel so secure that he would not hesitate to show himself—conclusively demonstrating that the inquisitors were still determined that he should not escape their clutches, if by any means they could again entrap him.

At the commencement of this account frequent mention was made of Moulton, a friend of Koustos, who was kidnapped at that time. Moulton was imprisoned and repeatedly tortured, the same as Koustos had been, and was liberated in the same manner as was his friend; and, although their treatment and sufferings were so nearly identical that one account answers for both, yet they had been kept so

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entirely apart that they had no knowledge of each other's whereabouts until they were released. As soon as Koustos found himself safely on board of the *Damietta*, he interceded with the commodore for a passage for his friend, which was readily granted. Accordingly Moulton was informed of his good fortune, and it may easily be believed that he was not long in availing himself of an opportunity to get out of the reach of the red-handed Inquisition.

In due time the *Damietta* sailed, and, after a rough passage, arrived safely at Portsmouth. From this place the two friends proceeded to Liverpool, where they arrived December the 15th, 1742.

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CHAPTER IV.

IMPRISONED FOR BEING A FREE MASON.

Persecution of Joseph Da Costa, a Native of Colonia, South America, Narrated by Himself.—Emigrates to Portugal and settles there.—Visits the United States and is initiated into the Masonic Order in Philadelphia.—Proceeds to London, where he transacts some Business with the Grand Lodge of England for the Fraternity in Portugal.—Returns to Portugal and is seized and imprisoned at the instigation of the Inquisition.—Papal Bulls and Edicts against Free Masonry.—A Priest explains the Secrets of the Order.

I WAS born in Colonia, South America, but emigrated to Portugal when quite young. Here I received my education, and subsequently filled several positions of honor and trust. Having considerable curiosity to see more of the world, and having business in the United States and in Great Britain, I decided to visit those countries. I first went to the United States, and while in Philadelphia, made the acquaintance of some of the Masonic fraternity, and was initiated into the order in that city. Completing

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my visit in the United States, I proceeded to London, where, among other matters, I transacted some business with the Grand Lodge of England for the fraternity in Portugal, and finally, after staying my allotted time, I returned to Portugal, arriving in Lisbon in the latter part of July, 1802.

I had not been in Lisbon but a short time before my apartments were abruptly entered by a magistrate, who announced himself as an officer in the police department, and said he had orders to seize all my papers and arrest me. Being well aware that my character was above reproach, and that all of my business transactions were perfectly legitimate, I was, of course, highly astonished; but retaining my presence of mind, I invited the officer to be seated, and then requested him to show me his authority for making the arrest. Whereupon he produced a letter from the Intendant General of Police. This paper directed the seizure of all my letters and papers, and my arrest and imprisonment, and that especial care should be taken in examining my person and apartments, to see if any Masonic papers could be found belonging to me. The alleged cause, however, of my arrest was that I had been abroad without obtaining a passport. To this I replied that, so far as the passport was concerned, it was entirely false, as I had procured one from

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the Prince Regent, and that it was in due form. That, being one of the literary directors of the Royal Printing-office, and not deeming it proper to leave the kingdom without my sovereign's consent, I had first obtained leave of absence from the Secretary of State, and procured my passport. Not only this, but a part of my business in England was on account of the government. For these reasons the Intendant General should have known of the facts and definitely stated the cause of the proceedings in a regular warrant or order of arrest. To this the officer replied that the Intendant General had not made any mistake in the matter, as he had proceeded with due deliberation, as was his practice, and, in corroboration, exhibited a second letter. In this letter the officer was ordered to secure everything he could find that I had brought from England, including books, papers, and instruments. Believing that the real cause of my arrest was on account of my connection with the Masonic order, and that all the other allegations were mere subterfuges, I saw that further parley with the officer would be useless. I therefore gave up my papers and other matters demanded, and accompanied him to prison. The prison in which I was incarcerated was called Limocciro, a noted old structure, whose dungeons were close and damp. After being locked in my cell I remained eight days

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in entire uncertainty as to the fate in store for me, or the intentions of my enemies. Early in the night of the eighth day the jailer came to my dungeon and informed me that he had orders to take me before the corregidor, who was to make the necessary interrogatories preliminary to my trial. Accordingly, I was taken to a room in the jail used for that purpose, where I found the corregidor seated at a small table, on which were books and writing materials. Immediately on entering I addressed the corregidor, inquiring the cause of my arrest and demanding my release from solitary confinement, and quoted authorities in support of my demand. In answer to this the corregidor replied that the laws I had quoted had no bearing on my case whatever, as my imprisonment had taken place under the cognizance of the police, whose magistrate, under the law establishing that department, was not bound to follow any general principles of law in the trial of their prisoners, all that being left entirely to their discretion, with most unlimited powers as to trial and punishment, adding that the Intendant General was in the habit of detaining prisoners, not only for days, but for months and years—just as long as he pleased. To this astonishing statement I replied by protesting against the unheard-of injustice and tyranny of the Intendant of Police, and requested permission to

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have my case brought at once before the superior authorities. The corregidor replied by saying that it was never allowed to people in solitary confinement to petition, and that I had better prepare for my examination, as I was about to be interrogated preliminary to my trial. I replied that I was ready for a trial at any time, or for any preliminary proceedings. The corregidor then commenced by asking the name, age, and place of the nativity of my parents; also my own age, place of my nativity, and name in full. He then demanded to know what induced me to go to the United States and to England.

After giving the information concerning my parents, my place of nativity, age, etc., also in regard to my visiting the United States and England, I informed him that my motives for going were both business and a desire to see those countries. The corregidor then said that among my papers they found some which showed that I was a Free Mason —one of the papers conclusively proving it, and that was my certificate of membership. I replied that the certificate was indeed mine, and that I was proud of it, and that it was given to me in Philadelphia, where I was made a Mason. He then inquired as to what had induced me to join such an abominable society. I replied, that having heard many reports concerning the

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practices of the order in Portugal, and that certain magistrates were persecuting them without authority, I had determined to examine into the matter and see for myself, what manner of society it was, and if it was what it was represented to be by the Catholic Church, to expose it; but if I found that it was a meritorious order, then I would remain in it and defend it. That on joining it, and becoming acquainted with its principles and practices, I had found them in every way highly commendable, and that it comprised among its members, both in Europe and America, men in the highest positions in life; while, on the other hand, it admitted none who were not fully vouched for as being of good moral character, and believers in the Holy Scriptures. The corregidor, on hearing this, exhibited a great deal of anger, and demanded to know the names of the members in Portugal, particularly those who occupied high positions in life; also who the magistrates were that I presumed to accuse of being persecutors of the Free Masons. To this I replied by referring him to well-known public report, as to who the persecutors were; but as to the names of any of the members in Portugal, I declined to disclose them, informing the corregidor that, as there was no law in Portugal prohibiting Free Masonry, it could not be a crime to become a member of the Order, it

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being a consequence of civil liberty that every man should enjoy the moral faculty of doing anything not prohibited by the laws of the country to which he belongs. The corregidor replied that I was bound to answer his questions concerning Free Masonry, because he was a magistrate lawfully authorized to interrogate and try me; that my disobedience in not answering his questions was a crime, inasmuch as it exhibited a want of respect due to the dignity of a magistrate; that I ought to consider that my refusal might do me great harm, and that I was only compelling him to use all the means which he had in his power to compel me to speak and obey him. I answered that I knew him to be a magistrate, but that I very much doubted his being lawfully authorized to try me in a case of this nature, and that I was aware how dangerous it was to my rights to answer his questions, because a prisoner who answers or produces his defence before an incompetent judge suspends his own jurisdiction; for by the act of defending himself before an incompetent magistrate he tacitly approves and establishes in that magistrate, a sort of right which before he had not, of taking cognizance of the case. For these reasons, I declared that my final resolution was taken on the subject, which was, not to answer. I then appealed for my rights, and protested against any

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violence that he might practice in order to oblige me to answer, or to renounce those rights. Without deigning any reply, the corregidor then left me, and the jailer came in and conducted me back to my cell, where I remained till the next afternoon, when I was again taken to the examination room, where I found the corregidor awaiting me. He commenced by insisting that I could not be ignorant of the fact that the police prosecuted the Free Masons, and punished them with severity; and that a knowledge of their practice in this respect should necessarily oblige me to confess that my connection with the order was a crime, and urged, besides, that this society was expressly prohibited by edicts of the Inquisition. So that I had not the smallest reason for refusing to answer his questions, under the pretext that Free Masonry was not a crime. I answered that I was ignorant of the nature of the persecutions or prosecutions and tortures which Masons had suffered by the police, though I had received some vague notices of them; but whatever might have been the nature of those proceedings, it was certain that no magistrate had a right to establish a new crime.

Among my papers were some from which they pretended to prove that, during my stay in England, I had managed some business with the Grand Lodge in London relative to the lodges

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of Free Masons in Lisbon. This was indeed the point on which they felt sore. Having observed that all the questions asked me were dictated by a desire to prove a crime against me and not from a wish to discover the truth, I represented to the corregidor that, of the many papers which he had taken from me, he had made choice of only those that could in some way be construed into evidence of my guilt; and even those were so mutilated and distorted for the purpose, that they bore but little resemblance to the originals. While, on the other hand, he well knew that there were several papers and my letter copy-book, that would favor my defence, and requested that these should be brought forward whole and entire for my use.

His answer to this was that it was by no means necessary to take into consideration my license to go to England, or my passports, observing that he did not ask me anything about them; and as for the other documents found among my papers, he said they were irrelevant and foreign to his purpose, therefore it would be absurd for him to produce them; besides, it was his duty to collect only such evidence as would tend to the verification of crime.

The foregoing particulars formed the chief articles of the interrogatories, which lasted through a period of six months. The multitude and repetition of questions not only occupied

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considerable time, but there were frequent intermissions of several days; and, notwithstanding the corregidor well knew that he was acting contrary to law in keeping me in solitary confinement, still I was kept in that situation, and in reply to remonstrance against such cruel treatment, he at first assigned some flimsy pretext, but after a short time he did not trouble himself to take any notice whatever of my complaints; and thus I was kept immured for over six months, without being allowed any means of representing the injustice I was suffering to any one who could render me any assistance. During this time the customary visit of the High Court (Relacao) to the prisoners had taken place; but as to me, I was not even allowed to appear before the Chief Justice, and this, notwithstanding the fact that it was incumbent on him, in his visits to the prisons, to make inquiry concerning the case of every prisoner, not excepting those who had been confined by the orders of the king. This inquiry was regularly made at stated periods to prevent the commission of violence or neglect in the execution of the laws by any magistrate. How it happened that the police could have so entrapped and kept me a prisoner for so long a time, without any notice of the fact coming to the knowledge of the Chief Justice, was unaccountable.

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After I had been nearly seven months in close confinement, the jailer, accompanied by four men, came one night to my cell and ordered me to come with them. I asked them where. They answered that they did not know. This mysterious way of proceeding rendered it apparent that I was going to the dungeons of the Inquisition, an event that I had long anticipated, as the natural course of things, according to a preconcerted plan laid down by the persons who had arranged to act the demi-tragedy of my persecution. The jailer ordered his attendants to bind me with two chains which they had with them; then I was conducted to a close carriage in waiting outside. Inside of the carriage I found a silent companion, while, on each side of it, walked several constables and other officers of the Inquisition. I was conveyed through St. Joseph Street, until the carriage reached St. Anton Gate. There, to prevent anybody from guessing my destination, I was ordered to alight, and being led through an alley, the party returned again to the square called Rocio, leading to the gate of the palace of the Inquisition, which communicates with the prison, here I found the people of the prison in waiting for me.

I was then conveyed to a room where they entered my name in the books, made an inventory of the few clothes I had, and asked me if

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I had any knife, razor, scissors, or any other instrument about me; also if I had any gold, silver, or jewels; and on their saying they would rely on my word in this respect, I produced some pieces of gold coin, which they no sooner saw than they took them from me, and commenced a careful search over every part of my body.

After this robbery was completed, I was taken charge of by the jailer, who addressed to me quite a sermon, charging me to behave in this respectable place with great propriety, saying that I must make no noise in my room, nor speak aloud, lest the prisoners in the adjoining cells hear me. He then took me to my cell, a small room eight feet by twelve, with a door to the passage. In this door were two iron grates occupying the thickness of the wall, and outside of these grates was a wooden door, in the upper part of which was an aperture that let into the cell a borrowed light from a passage, which received its light from the windows fronting a narrow yard surrounded by high walls. In this cell was a kind of wooden frame, about two feet high, whereon lay a straw mattrass, which was to be my bed. There were, besides this, a small water-pot, and another utensil for general purposes, which was only emptied once in eight days, when I went to mass in the prisoners' chapel. This going to

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mass was the only opportunity I had of getting any fresh air. The chapel was so contrived that the prisoners could not in any way see each other, or form any opinion as to their number. The cells were built of stone and arched above, while the floor was brick. Consequently the place was very cold in winter, and so damp, that the grates were frequently covered with large drops of water, and my clothes during the winter, were in a state of continual moisture. Such was my abode in the prison of the Inquisition.

The day following my removal into this prison the jailer came to my cell, early in the morning, dressed in a black cloak, which he always wore on the days when the tribunal met. He asked me whether I was accustomed to eat more than one meal a day—dinner—or if I considered it necessary for my health to eat a second meal, remarking that he did not think it was a good plan to feed prisoners too highly, as it made them arrogant. I answered that it was very unpleasant to go without breakfast, to say nothing about the injuriousness of the practice. To this he quickly replied that this was not a house of luxuries, though the prisoners had all they needed; and at the present he would send to a coffee-house for a dish of coffee for me, as I had passed the night before without supper; but in regard to this matter in the

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future, he would report what I had said to the Lord Inquisitor, and be governed by his orders. He then left me to my misery and bitter reflections till nine o'clock the next morning, when he came again, accompanied by another turnkey, and ordered me to go with them, as I was to have a hearing before an inquisitor appointed by the Inquisition to be my judge; and I may remark here that this priest met me, and afterward generally treated me with the forced and false affability of his class. He was in the audience-room with another priest, who acted as clerk, or notary, and commenced his interrogatories by asking the usual questions about a prisoner's name, age, etc., and then asked me if the familiar who brought me to that prison had shown me any violence, or if I knew the cause that had subjected me to the action of the Holy Inquisition; and without waiting for my reply, he added that in order to obtain mercy and pardon for my crimes, it was necessary that I should, of my own free will, confess every criminal act of which I had been guilty, without concealing frauds, accomplices, or anything of a criminal nature; for should I afterwards confess what I might deny in the beginning, the disposition of my case by the tribunal would be very different.

To all this I replied, that having been first imprisoned by the police on the charge of

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having gone to England without a passport, when afterwards the matter of the passports was hardly referred to, but the subject of Free Masonry being closely inquired into, I was compelled to believe that my connection with the Masonic order was the real cause of my trouble; and if that was what they considered a crime, I was free to confess that I was a Mason, but if I was mistaken in my conjecture, and the crime I was accused of was of a different nature, then I requested that it might be made known to me, when I would reply to the accusations as they might require; and I added that the greatest possible favor he could confer upon me was that of accelerating my cause, as I had been a long time in prison, without being allowed to communicate with any one who could assist me, and that my health was seriously injured; therefore I preferred to be sentenced, however rigorous the sentence might be, to remaining long in a state of suffering and suspense.

I was then remanded to prison, and the jailer informed me that the great goodness of the Inquisition extended so far as to cause orders to be given that, besides the ordinary allowance, I was to have some coffee for my breakfast, and, in consideration of my failing health, a daily allowance of tea. The ordinary allowance he alluded to was half a pound (including the

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bone) of boiled meat, a few spoonfuls of rice, a cup of gravy, and a little very stale bread. This was cooked in the kitchen of the Inquisition in no very neat or savory manner; and, to prevent any letters being sent in the food, it is carefully inspected before it is delivered to the prisoners. The steward gives the cook what money may be required for buying the articles intended for the prisoners, and these expenses are defrayed at the time by the treasury of the tribunal; but ultimately, when the costs of the trial are settled, all advances for the maintenance are recovered with exactitude out of the prisoner's property or estates. And should the prisoner perish by torture, the expenses of his burial are also collected out of his property. The only persons who can have any access to a prisoner, or whom he can in any way communicate with, are the jailer and four guards called the faithful, who convey the prisoners back and forth to their examinations, and are at the same time the executioners who administer the tortures, and burn at the stake those condemned to die. In addition to this, these guards act as spies upon the prisoners, observing every action and reporting them to the inquisitors, not only what they can gain by listening, but also what they can see through small holes they make in the walls just at the corners of the cells.

When left again to my reflections, I clearly

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perceived the motive for the air of mystery assumed by the inquisitor in recommending me to accuse myself of every crime I could think of that I had ever committed, as this measure is intended to excite the fears in the mind of a prisoner, and thereby get from him exact information of every important act of his life. This source of fear, together with the usual promise of mercy in case of a full confession, has always proved one of the most efficacious means resorted to by the crafty inquisitors to get from the innocent but ignorant many circumstances that otherwise it would have been impossible for them to know. As for myself, I was perfectly convinced that I had not been informed against on any other ground than that of Free Masonry; but if I had any reason to believe that I was accused of any crime, I was not so ignorant or such an idiot as to become my own accuser by making a confession.

Eight days afterwards I was again taken to an audience, when the first thing the inquisitor asked me was whether I had examined my conscience as I had been ordered to do, and if I was now ready to sincerely accuse myself of all the crimes and misdemeanors I had ever been guilty of. I answered that the result of my reflections during the last eight days was a strong suspicion that I had been imprisoned merely on account of my being a Free Mason, and if

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that was a crime, I had already repeatedly confessed it. As for the coffers, it was well-known that each lodge had its treasury, and the Grand Lodges their coffers and grand treasurers; and the administration of such funds was entrusted to trustworthy members appointed by those bodies. This ended this examination; but at its conclusion, I took the opportunity to inform the inquisitor that my clothing was in a bad condition, I having worn the same shirt nearly two months, and that all my other clothes were badly worn out and very filthy, again requesting him to have my clothes brought to me from my apartments. The effect of this representation was that the jailer came afterwards to my cell, and said, he was ordered to procure me a shirt; and such as it was I was compelled to accept it, and thenceforth two shirts were alternately one on my body and the other at the washerwoman's.

After another long interval I was again taken before the inquisitor, who informed me that he was about to commence the last series of interrogatories, and which, according to the rules of the Inquisition, were divided into three sections. The first is denominated the section of genealogy; the second is called *in genere*, questions on general subjects; and the third *in specie*, or questions concerning the special crimes or matters the prisoners are accused of.

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Commencing with the first section I was asked, in connection with questions concerning my parentage, if any of my relatives had ever been in the Inquisition, and if so, on what charges.

The second section is called *in genere*, because the inquisitors may ask questions of the prisoner respecting all crimes of which they may suspect him, without reference to those of which they may have had special information; and as the artifice concealed in this cannot well be explained without relating some of the particulars, a portion of the dialogue will be given:

Q. At what age did you commence your studies?

A. I cannot say with precision.

Q. Mention the most probable period at which you left the writing school to attend the Latin school.

A. About the age of nine.

Q. Do you know or suspect why you were sent to the Latin school at so early an age?

A. No.

Q. Was the Latin grammar you studied, according to the old method of the Jesuits or one more modern?

A. It was the new method of Pereira.

Q. What dead languages besides the Latin did you learn?

A. Greek.

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Q. Did your masters, when they instructed you to translate the heathen classics, at all warn you of the abominable errors propagated by those books, wherein are found false superstitions of the ancient gentiles?

A. Yes.

Q. What living languages did you learn?

A. All those that are most necessary in Europe, either in consequence of the intercourse of the respective nations with us, or on account of the scientific works that have been written in those languages.

Q. What motive had you for acquiring those languages?

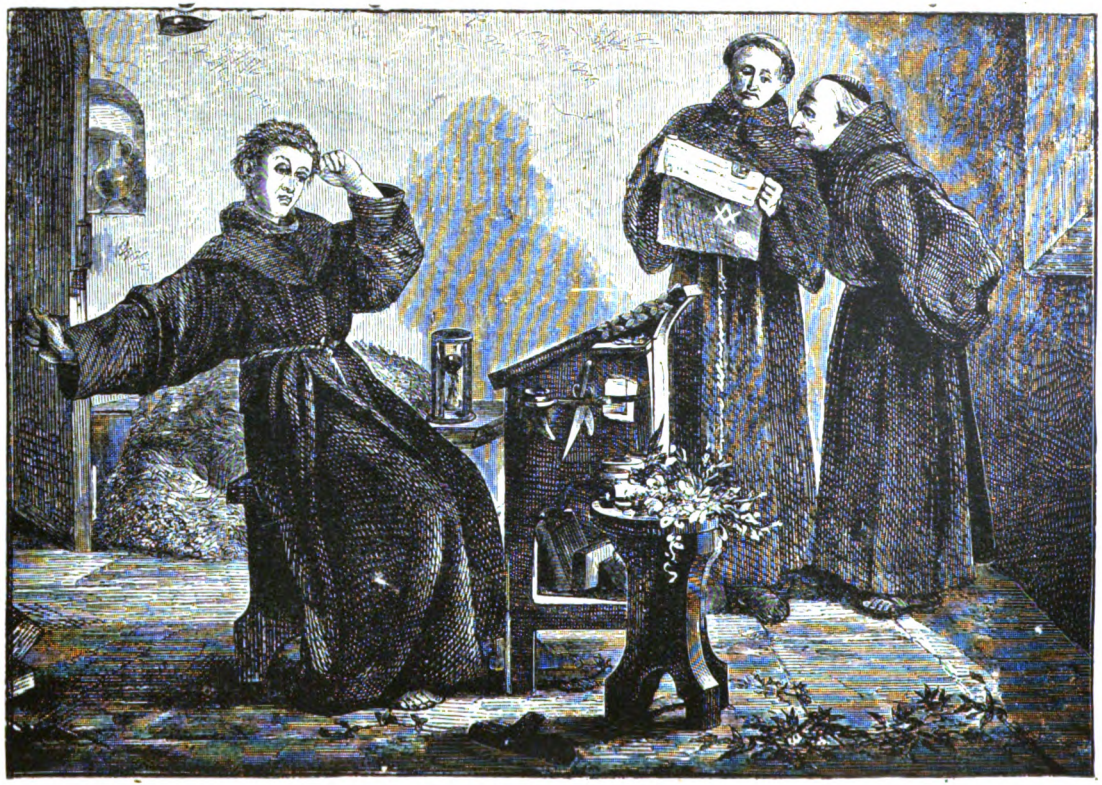
A. The wish of placing myself in the situation of learning some sciences, which I could not do without understanding the books written in those languages.

Q. Were you, when you commenced to learn the living languages, at all sensible of the danger attendant on your reading impious books written in those languages, chiefly German and English?

A. As the tribunal of the Holy Office has the care of prohibiting books of a bad tendency, and of sanctioning only those that are approved, I could not suppose it possible that any impious books could come into my hands.

Q. What academical degrees have you taken?

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Examination of Costa.

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A. I am Doctor of Laws in the University of Coimbra.

Q. What other sciences have you acquired?

A. Mathematics, geography, history, and belles-lettres.

Q. Were the books you made use of in acquiring those sciences national or foreign, and who were their authors?

A. I always had recourse to any book that was recommended to me as applicable to the subject I intended to learn, without inquiring anything further.

Q. Declare at least the elementary books by which you learned the sciences you have spoken of.

A. With respect to my peculiar studies in the University of Coimbra, I followed the works approved of by that University.

Q. I notice that at the time you exhibited such a desire to learn so many different branches entirely foreign to your intended profession of the law, you do not seem to have thought of divinity or of the sciences connected with it, from whence I infer that you deliberately neglected theology.

A. Very few men can assign reasons why they feel a greater attachment for one science than for another.

Q. Are you not persuaded that the study of divinity is highly interesting, and comprehends

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many questions deserving the attention of the philosopher?

A. I know that for our salvation it is sufficient to understand the catechism, and therefore have felt satisfied with that.

Q. Do you remember if, in consequence of any disputes or conversations, any doubts arose in your mind about the truths of our religion?

A. None.

At the conclusion of the examination in this section, I was asked concerning the journeys I had taken in the kingdom and out of it, and the motives for taking those journeys, the persons I conversed with, and the objects that principally attracted my attention and interested me. An effort was also made to learn whether I had any doubts as to the legitimacy of the Inquisition.

The third section is called *in specie*, because special inquiries are made concerning the crime or crimes of which the prisoner is accused, and it commenced with the question:—Have you any recollection of having confessed before me (the inquisitor) that I was a Free Mason, and whether I was disposed to confirm or deny that confession. I answered that I was ready to confirm it. The inquisitor rejoined by demanding to know how I could dare to do a thing prohibited by the Catholic Church, and asked

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me to declare whether I did it from mere contempt of the pope and the Inquisition, or in consequence of being seduced by some sordid motive of interest, or some specious but false reasons that had misguided me. I replied, giving in substance the same reasons before given in my examinations, and added, that the prohibitions of the pope or Inquisition that no man should join the Masons, is by no means obligatory on the citizens of Portugal, and certainly not of any force in the United States and Great Britain. The inquisitor angrily replied to this, that my reasons and reasonings were the purest sophisms, because the prohibition in question proceeded from the pope, to whom all the faithful are subject, at whatever place they reside; so that instead of entering into the society of Free Masons, it was my duty to obey the prohibition of his Holiness in preference to listening to the opinions of private individuals and heretics. I replied that in the bulls of Pope Clement XII. and Benedict XIV., establishing the prohibition of Free Masonry, the reason and motive assigned for such a measure were that the society of Free Masons was secret and heretical. Hence it followed that the tenor of those bulls was grounded upon a false supposition, because the principles of Free Masonry, so far from being heretical, have nothing whatever to do with re-

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ligious opinions. And moreover, according to the concordats and laws of the realm in Portugal, the Portuguese were subject to no bull of the Pope if the bull had not previously received the royal assent. And as the king had not declared his approbation of those bulls, it was clear that Portuguese were not subject to their operations, and consequently the magistrate who acted on them committed a crime. Here the inquisitor interrupted me and remanded me to my dungeon. At my next examination the inquisitor showed himself better informed than I expected, as he pointed out very minutely many things that are practiced in Masonic Lodges; but with the facts he combined a great deal of fiction and falsehood, from which I perceived that he had not perused any of the publications written at different periods about the ritual of Free Masonry. Among other things he described some of the ceremonies made use of at the initiation of candidates, the formula of the oath, the different degrees and dignities in the order, and the decorations made use of in the lodges, all of which practices he declared to be superstitious. He also declared that my behavior deprived me of all claim to the mercy of the tribunal, and rendered useless the confession I had made of being a Mason, which otherwise might have been of service to me. He then called on me, in the

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name of Jesus Christ, to make satisfactory replies to the following questions:

First.—Who are the Portuguese Free Masons with whom you are acquainted?

Second.—Where is the coffer or money chest kept, belonging to the order in Portugal?

Third.—What business did you transact for the Portuguese Masons, with the Grand Lodge in London?

Fourth.—What is the present state of Free Masonry in Portugal? Adding that he could not doubt my being sufficiently well informed on the subject to answer all the questions promptly, as there were ample proofs on record in the tribunal that I was a member of one of the lodges in Portugal, and that I had been sent to London to transact Masonic business for them; and that this business was my principal errand in London.

To the first question I replied, that in order to prove that I knew, or was acquainted with any of the fraternity in Portugal, it was necessary that such a fact should be substantiated by them, and this I was sure nobody could do. Should any person, however, pretend the contrary, then when I might be confronted with such person, or when his deposition should be shown me, I would make a proper answer.

To the second question, I replied that I knew nothing of the coffers nor pecuniary affairs of

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the Order, and even had I known anything concerning them when I was committed to prison, he ought to know that even ordinary prudence would have suggested to them to remove such things from the place where they were usually kept, in order to guard against any evil that might arise from my being induced, in a moment of weakness or peril, to betray the secret.

To the third question I answered that he had thought proper to assert that he knew I had gone to England to negotiate business for the Portuguese Lodges in the Grand Lodge at London. It was, nevertheless, in my power, when I should be permitted to enter on my defence, or to see the bill of indictment, to produce proofs that I had other important business in London, not at all connected with Free Masonry. As for the papers they took from me, they were certainly written in London, but not for the purposes alleged by the inquisitors.

To the fourth question, concerning the present state of Free Masonry in Portugal, I was not in a situation to give any satisfactory reply.

The inquisitor then stated that he knew me to be acquainted with two men (giving their names) who were Masons, and whom I recognized as such; but that it would promote the success of my cause if I would confess that those men were Masons, also if I would disclose where the Masonic funds were and the most

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effective way to get at the money. That would add to the chances of final success in my case. In answer to this, I informed the inquisitor that I had nothing to add to my answers already given on those points. On hearing this reply, he ordered me to be returned to my dungeon, where I lay six months in great misery and uncertainty as to what my future was to be. At last I was taken to the hall of audience, with the intention, as I supposed, of having my final hearing; but such was not the case, for I now met a man who told me he was an advocate, and that his name was Anthony Joachim Tores de Abreu. He proceeded to show me the records of my trial, which he then had in his hands, also a letter of attorney, written by one of the notaries of the Inquisition in *my name*, appointing him to be the advocate of my case, also an act of renunciation of all conditions or other formalities prescribed by the law, that the trial might have an immediate end, and sentence be pronounced.

I immediately requested the advocate to permit me to examine those records, also the depositions of the witnesses who might have testified against me, and their names. I also asked leave to examine any of the papers he might have that formed any part of the proofs against me, in order that I might be enabled to contradict and render nugatory the arguments

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deduced from their contents, as I believed that most, if not all of the evidence, was of a fictitious nature.

To this the advocate replied, that I should know that I was in a place where the greatest secrecy was maintained, therefore he could not permit me to examine the records of the trial; he also plausibly added that not a single witness among those whose depositions were therein mentioned had testified anything against me; and for this reason, he deemed it merely a waste of time and labor for me to examine the records; but added, that the fact of my being a Free Mason had been proved, both by my own confession and the certificate found upon me, consequently, I ought to be punished with all the rigor of the law, without being permitted even to derive any benefit from the confession that I was a Mason, for I had denied that I had managed any business for the Portuguese Lodges, in the Grand Lodge in London, and, therefore, I could expect nothing less than to be treated as *negative diminute.* The pretended defence, written by the advocate in my favor, was contained in a single page of folded leaf; and he said that in it he had inserted an offer on my part to confess, because he conceived it might lead to my receiving a milder punishment than is usually inflicted on prisoners of the Inquisition.

This was all the advocate urged in my favor.

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He did not even adduce a single law or decision in my favor, or that might be applied to my case. I reminded him of this, but he excused himself by saying that his memory was not capable of retaining those matters, besides he was prohibited by the Inquisition from taking the acts or records to his house, or making extracts from them, so that it was impossible for him to do otherwise than he was doing. I did not press my request, because I preferred a sentence, however rigorous it might be, to the tortures of my present situation. Besides, I had not the least confidence in the advocate, both on account of the course he had pursued, and the oath advocates are required to take in such cases, which is as follows: J. N., Doctor in both laws, being here before you, most reverend fathers, inquisitors of the Holy Inquisition, against all heretical wickedness, touching the Gospels of God, now before me, do swear that I will faithfully, without caviling or fraud, defend K., whose defence has been committed to me, and who is now imprisoned, as a criminal of the Inquisition, for such causes as appear in the records of the Holy Office, and that I will support his cause, and *endeavor to prevail on my client to confess, and that on those points in which I shall be convinced of his guilt in the matters he is tried for, I will entirely abandon his defence*, and, moreover, as soon as I shall have

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become acquainted with the facts during the management of his case, that he has had any accomplices or accessories to the crime he is accused of, *I promise and engage to make immediate discovery of the same to the Inquisition under penalty of having incurred the guilt of perjury, so help me God and this Holy Gospel.*

In addition to this, among the by-laws of the Inquisition, bearing on such cases, is the following:—When the defendant requests that the place where the crime was committed shall be made known to him, the inquisitor shall immediately ordain that it shall be declared, and the promoter shall do it, concealing, however, the exact spot or place; for instance, if the crime was committed in the church of St. Dominic, in Lisbon, he shall declare the place to be Lisbon, thus concealing the exact spot, and so in like cases. And when the places where the prisoners have committed crimes shall be so inconsiderable, or shall have such circumstances attached to them, that the declaration of it might enable a prisoner to guess who were the witnesses against him, the promoter, considering the distance between that place and the most remarkable city or town, shall only say that the defendant committed the crime at such a distance from the town or city; *viz.:* when he committed a crime at a place one league distant from Lisbon, he shall declare that it was com-

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mitted near Lisbon; and if the crime was committed in the very prisons, the promoter shall declare that it was committed in such a city, naming the city in which the prison is.

From the foregoing, I was satisfied that this stage, at least, of my trial, was the merest farce, and would avail me nothing, and I was now more than ever convinced that my fate had long been determined on; therefore, I now looked for my sentence. After being kept in suspense for over six months longer, I was summoned to an audience, and on inquiring the state of my case, the inquisitor interrupted me by saying, that I ought to rely upon the well-known mercy and benevolence of the Holy Inquisition; that he had required my presence now concerning my clothes and other effects, as the landlord in whose house they were, wanted the room they occupied, and having intimated to the police department that I ought to appoint some of my friends to take charge of them, he had sent a part of them to the public depository.

I had not lain so long in prison without having learned by experience the motives of such charitable offers, and, accordingly, I replied to the inquisitor that my effects, such as furniture, clothes, etc., were not in the house I had occupied, but in the house of a friend of mine, to whom I gave them in charge when I went to England. The inquisitor then insisted on my

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naming some friend on whom I could most rely for the protection of my effects, saying, there was no reason why I should permit them to be lost, and were it not unbecoming for him to do it, he would take charge of them himself; but it was absolutely incompatible with the dignity of his office. The duplicity of these expressions so disgusted me that I plainly told him that my effects were of so little value in my estimation, that to save them, I would not in the slightest degree endanger the most insignificant person, much less sacrifice one of my friends, which I should do, without doubt, were I to mention any of their names. I was then remanded to my dungeon.

I now thought it time to carry into effect a resolution I had for some time been forming—of making my escape—being hastened in this by having learned that the Inquisition had already passed sentence on my case, but without learning what it was; therefore I proceeded with my plans, and without going into details, I will only say that during the third night after my last meeting with the inquisitor, by the aid of the mystic tie, I made my escape from the dungeons of the Inquisition, and after an imprisonment of over three years, once more tasted the pure air of heaven; but I had neither time nor opportunity to realize the great change in my condition, until after I

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was fully out of the reach and power of my enemies.

DA COSTAS' DESCRIPTION OF THE DIFFERENT MODES OF TORTURE IN THE TORTURE-ROOM ATTACHED TO HIS PRISON—HIS ACCOUNT OF ASTONISHING TRANSACTIONS AND PRACTICES OF THE CATHOLIC CHURCH—THE INQUISITION.

The principal instrument of torture used, is called the colt or equilibrium. This is a frame of wood in the form of a bedstead, about the length of a man, two feet wide, and one and a half feet above the floor. Crosswise of the frame there are several pieces of wood, fastened on in such a way as to bring the sharp corners up. Upon these edges the victim is laid naked, with his back to the cross-pieces. His neck is then encircled by an iron ring fixed in the top of the frame. He is then tightly tied with small hard cords passed around his arms, legs, and body, in such a manner that the cords not only have a severe pressure on the different parts of his person but also press his back against the sharp edges of the cross-pieces, thus producing the most excruciating torture imaginable.

Another mode of torture is by dislocating the limbs, which is done in this way: The prisoner has his hands tied behind him and weights tied to his feet, then he is hoisted clear

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of the floor by the cord around his wrists until his head is pulled up against the pulley. In this situation he is kept until all of his joints are ready to dislocate, when, on a sudden, he is let down twelve or fifteen inches with such a jerk as to pull his legs and arms out of joint. After this horrible operation is through, the cords are taken off and a surgeon, with two burly assistants, proceed to set his joints in a rough and inhuman manner, and if the flesh is lacerated, salt and water are applied.

Besides the above, they make use of other modes of torture, such as the application of fire to the soles of the feet, and pouring water slowly down the throat of a prisoner until he is ready to burst.

When prisoners are stripped for torture, it is done without the least regard for sex or decency. Thus females of the most discreet and virtuous characters, married and single, are subjected to these brutal indignities.

They first cause a female to be stripped to her chemise, and after allowing her to stand a few moments in that situation, her chemise is also taken off, leaving her entirely naked. They then put on her a pair of straight linen drawers, leaving the rest of her person naked during the tortures she is put to.

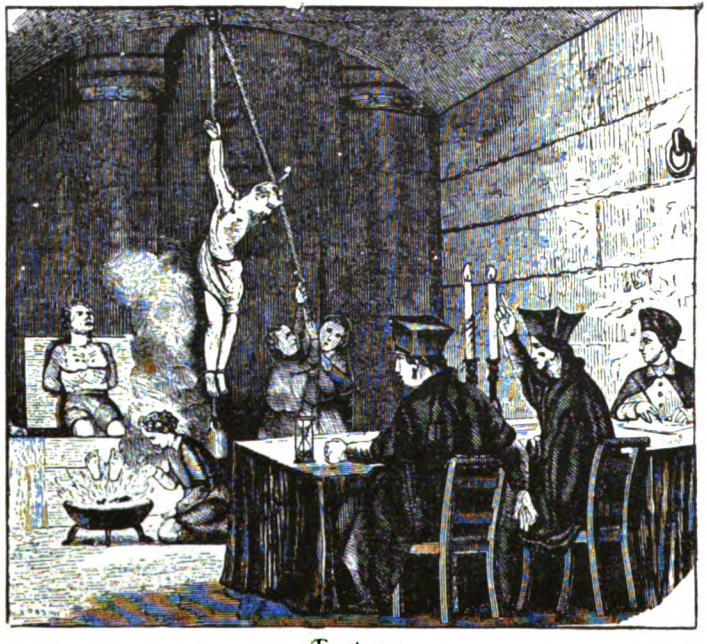
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After Torture.

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Torture.

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SECRECY OF THE INQUISITION

The mystery that prevails in the Inquisition is notorious. For instance, two prisoners are taken out from the Inquisition tied to each other, to be whipped or pilloried in the street, their punishments are inflicted in the middle of the day, by the public executioner, who goes with guards to bring the prisoners, thus giving the impression that the whole proceeding is public; but such is not the case, for before the prisoners leave their dungeons they are so disguised that they cannot be recognized either by their friends or one another. And when they are sent to the galleys, it is done in the night, that no one may see them leave their prison.

The prisoners are not allowed to hear or know of anything that is going on outside. Soon after my imprisonment, I heard an alarm of fire, and afterwards asking one of the guards, where it had taken place, I was told that prisoners in the Inquisition were not to busy themselves concerning anything that passed out of doors.

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IGNORANCE AND FANATICISM OF THE INQUISITION, AS DEMONSTRATED IN THE CASE OF THE ASTRONOMER GALILEO*.

The following are the charges preferred against him by the inquisitors:

"*Whereas*, You Galileus, son of the late Vincentius Galileus, of Florence, were informed against in this Holy Office for maintaining as true a certain false doctrine held by many, viz.: that the sun is the centre of the world, and immovable, and that the earth moves around it with a daily motion from west to east. Likewise that you have had certain scholars, to whom you have taught this pernicious doctrine. Likewise that you have kept up a correspond ence with certain German mathematicians concerning the same. Likewise that you have published certain letters concerning the solar spots, in which you have explained the same doctrines as true, and that you have answered the objections, which in several places were made against you, from the authority of the Holy Scriptures, by construing, or glossing over, the said Scriptures, according to your own opinions. And finally, whereas the copy of a writing, under the form of a letter, reported to have been written by you to one who was formerly your scholar, has been shown to us, in which you have followed the abominable hypothesis of Copernicus, which hypothesis contains certain propositions entirely contrary to the true sense of the Holy Scriptures.

"Now this holy tribunal, being desirous to provide against the danger to the Catholic Church which this statement may occasion, by the command of the Lords Cardinals of this Supreme Inquisition, have caused the two following propositions concerning the immovability of the sun and

* Spelt at that time Galileus.

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motion of the earth to be thus qualified by the divines, viz.: that the sun is the centre of the world, and immovable, with a local motion, is an absurd proposition, false in philosophy, and absolutely heretical, because it is expressly contrary to the Holy Scriptures.

"That the earth is neither the centre of the world, nor immovable, but that it possesses a daily motion, is likewise an absurd proposition, false in philosophy, and, theologically considered, highly erroneous in point of faith. But as it pleased us in the first instance to proceed leniently with you, it was declared in the Sacred Congregation held before us that the most eminent Lord Cardinal Bellarmin should command you to entirely depart from the aforesaid false doctrines, and in case you should refuse to obey him, that you should be commanded by the Commissary of the Holy Office to abandon the same, and that you should neither teach it to others, defend it, nor say anything concerning it; and that if you should not submit to this order, you should be committed to our prison. In execution of this said decree, you were commanded by the same Commissary of the Holy Office on the following day, in the palace before the aforesaid most eminent Lord Cardinal Bellarmin, after you had been admonished in the presence of the notary and witnesses, that you should wholly desist from the said false and abominable opinion, and that it should be unlawful in future to defend it, or by any means teach it, whether by word or by writings; and upon your promising obedience you were liberated.

"And that so damnable a doctrine might be wholly removed, and not spread further, to the great damage of the Holy Catholic faith, a decree was issued by the Sacred Congregation of the Index, in which the book treating of the said doctrine was prohibited, and therein declared to be false and altogether contrary to Divine Scriptures; and whereas in the following year there appeared a book published at Florence, the title of which showed that you were

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the author of it, because it runs thus: Dialogo di Galileo, del due massime systeme del mundo, Tolomeico e Copernicano. And whereas the Sacred Congregation at the same time knew that by the impression the aforesaid book was calculated to make, the false opinions concerning the motion of the earth, and the immovability of the sun, did daily gain ground, upon which the said book was carefully examined, when plainly appeared therein a disobedience of the aforesaid command, because in the said book you defend the aforesaid opinions, which you well knew had been condemned, inasmuch as you endeavor, by various ambiguities, to persuade persons that you leave the said opinion undenied, although highly probable, which aggravates your offence; because no opinion *can* be declared probable which *we* have declared to be contrary to Divine Scriptures. Wherefore by our command you were cited to appear at this Holy Office, in which, after being examined upon your oath, you confessed that the said book was written and published by you. You moreover confessed that you commenced to write this book after you had received our commands to the contrary; likewise that you desired a license to publish it without signifying to the person who gave you the license that you had been prohibited from holding, defending, or by any means endeavoring to teach such heretical doctrines. You likewise confessed that the said book is so framed as to induce the reader to believe that the arguments adduced on the false side of the question are more calculated to convince the understanding, by their strength, than to admit of a refutation; excusing yourself that you have run into an error, foreign to your intention, because you wrote it in the form of a dialogue, and with a view, we believe, to enjoy that natural pleasure which every one takes in his own subtleties, and showing himself to be more shrewd than the generality of men in finding out ingenious arguments which have the appearance of truth, though it be only in favor of false propo-

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sitions. And whereas, after there had been assigned to you a suitable length of time for making your defence, you produced a certificate under the hand of Cardinal Bellarmin, procured, as you said, in order to enable you to defend yourself from the calumnies of your enemies, who reported that you had abjured, and was punished by the Holy Office, in which testimonial it is declared that you had been made acquainted with the declaration made by our Lord, and published by the Sacred Congregation of the Index.

"And whereas, it appearing to us that you have not declared the whole truth concerning your intention, we have decided on its being necessary to proceed to a rigorous examination of your case, in which, without at all weakening your own confession, or the proofs which have been alleged against you concerning your said intention, you have answered in a Catholic manner. And therefore, upon seeing and maturely considering the merits of this your cause, together with your aforesaid confession and excuses, and all other things proper to be considered by the ecclesiastical law, we shall now proceed to the following definitive sentence:

"Invoking, therefore, the most holy name of our Lord Jesus Christ, and that of His most glorious mother, Mary, we do by this sentence, which we pronounce in these writings, with the advice and judgment of the reverend masters and doctors of divinity with whom we have consulted concerning this cause, between the magnificent Carolus Sincerous, Doctor of Laws of the one part, and you, Galileus Galilei, a criminal here under the power of the Inquisition, by this present written process, examined and confessed as above of the other part, we do say, judge, and declare that you, Galileus, have upon account of those things which are produced in the written process, and which you have confessed as above, subjected yourself to rigorous punishment; therefore we condemn you to be imprisoned in a dungeon

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of the Holy Inquisition for a time determined by our pleasure; and we command you, as a salutary penance, that for the three years next ensuing you repeat once a day the seven penitential psalms.

"And thus we say, pronounce, and by this our sentence declare, ordain, and condemn, and also reserve, as well in the present as in any other better manner and form which we can find and may avail ourselves of by law. Thus we the underwritten cardinals pronounce.

"F. CARDINAL D'ASCOLI,
"G. CARDINAL BENTIVOGLIO,
"F. CARDINAL DI CREMONA,
"FR. CARDINAL A NUSROY,
"F. CARDINAL VEROPSIOUS,
"B. CARDINAL GYPSIUS,
"M. CARDINAL GINETTUS."

The abjuration forced from Galileus:

"I, Galileus, son of the late Vincentius Galileus, being here upon my trial and on my knees before you, the most eminent and reverend cardinals, inquisitors general, against heretical wickedness, and having before my eyes the most holy Gospels, which I touch with my proper hands, do swear that I have always believed, and do now believe, and by the help of God will in the future believe, everything which the Holy Catholic Church doth hold and preach. But whereas, notwithstanding, after I had been legally enjoined and commanded by this Holy Inquisition to wholly abandon that false opinion which maintains that the sun is the centre of the universe and immovable, and that I should no longer hold, defend, or in any way, either by word or writing, teach the aforesaid false and pernicious doctrines, and whereas, also, after it had been notified to me that the aforesaid doctrine was contrary to the Holy Scriptures, I wrote and published a book in which I treated of the doc-

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trine that had been thus condemned, and produced reasons of great force in favor of it without giving any answers to them, for which I have been judged by the Holy Office to have committed the crime of heresy. Being, therefore, willing to remove from the minds of your eminences and of every Catholic the sorrow caused by my notorious crime which I hereby confess, I do with a sincere heart and a true faith abjure, curse, and detest, not only the aforesaid errors and heresies, but, generally, every other error and opinion which may be contrary to the Holy Church; and I swear that for the future I will never more say or assert, either by word or writing, anything that may give occasion for a suspicion of heresy. Moreover, I swear and promise that I will fully observe all the penances which have been, or may hereafter be, enjoined on me by the Inquisition, so help me God. And these holy Gospels, which I now touch with my own proper hand, I, the above-mentioned Galileus Galilei, have abjured, sworn, promised, and bound myself as above, and in testimony of these things, I have subscribed with my hand this present instrument of my abjuration, at Rome, in the palace of the Inquisition."

THE CLAIMS OF THE PRIESTHOOD TO CHASTITY.

If these gentlemen mean to consider that as chastity, which consists merely in not supporting a wife; if they call that chastity which prescribes celibacy to them in order that they may be free from the cares and troubles of a family, which impels most men to greater assiduity and economy in their domestic affairs, and constitutes a life more active, regular, and virtuous, we may, in such cases, allow that they practice chastity. But if we are to understand

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the word chastity in the sense that the ecclesiastics of the Romish Church consider and explain it in their pulpits, then the justice of their claim to such chastity may easily be decided by the experience and knowledge of all intelligent people who have been observant of the practices of the priests.

When the General Council of Constance met, no picture of the virtuous paradise of Christ was to be observed in that city, but, on the contrary, the city presented a perfect and full illustration of Mohammed's paradise, where Musselmen find large numbers of the most beautiful houris. Spanberg says that the city of Constance was honored, on the assembling of the council, by the presence of three hundred and fifty-six archbishops, and seven hundred prostitutes and doctors followed the reverned fathers, without reckoning the private concubines who accompanied them ostensibly as servants. But oh, consistency! In this very council, the celibacy of the clergy was extolled to the skies.

If conclusive evidence is wanted as to the morals of the priesthood, we have it in a bull, issued by Pope Paul IV., in these words: "Whereas, certain ecclesiastics, in the kingdom of Spain, and the cities thereof, having the cure of souls, or exercising such care for others, deputed to hear the confessions of peni-

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tents, have *broken out* into *such heinous acts* of *iniquity* as to abuse the sacrament of penance, in the very act of hearing confessions, not fearing to pollute the sacrament and Him who instituted it, our Lord Jesus Christ, *by enticing and tempting females to lewd and criminal actions*, at the very time they were making their confessions."

THE PROMULGATION OF THE BULL, AND THE CONSEQUENCES.

Upon the promulgation of this bull, the inquisitors published a solemn edict in all the churches, that any person either knowing or having heard of any friar or priest having committed the crime of adultery, or improperly conducted himself during the confession of a female penitent, should disclose what they knew within thirty days to the Holy Tribunal; and very heavy censures were attached to those who should neglect to comply with this injunction. When this edict was first published, such a large number of women in the city of Seville, alone, went to the palace of the tribunal to reveal the conduct of their infamous confessors, that twenty notaries and as many assistants were required to note down their information and complaints. But even this large force of notaries and clerks were inadequate to the task, as this tribunal was so overwhelmed with

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the constantly increasing number of complain ants, that thirty days more were allowed for taking the accusations.

To ladies of rank and character, this was a trying ordeal. On one side a religious fear of incurring the threatened censures goaded their consciences so much as to compel them to make the required accusation, while, on the other side, they feared the consequences of giving their husbands such strong reasons for suspecting their unfaithfulness. To, in a measure, obviate this difficulty, they covered their faces with a veil, and thus went to the tribunal in the most secret manner.

But with all their precautions very few escaped the zealous vigilance of their husbands, who, on learning of the discoveries and accusations made by their wives, were filled with suspicions and fear. Yet, notwithstanding this accumulation of conclusive evidence against the priestly scoundrels, this *Holy Tribunal* suddenly brought the business to a close, by ordering that all crimes of this nature complained of thereafter *should be consigned to silence and oblivion.*

PRACTICES OF THE INQUISITION, AND OTHER MATTERS.

Many instances have occurred in Portugal of men being seized at night and taken with the

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greatest haste and secrecy to the dungeons of the Inquisition, after which their property became a prey to the church. Years afterward, these men, who so mysteriously disappear, and whose fate has not been known, appear at the Auto-da-fé, disguised and with a gag in their mouths, so that they may not have the power of stating their wrongs. On these occasions a priest ascends the pulpit, and thunders out against these wretched beings a catalogue of their alleged crimes. When this mockery is finished, the victims are conveyed to the inner courts of the prison of the Inquisition, and when the heavy iron doors close on them, they are never more seen alive, as they are then put to death, either by burning or some other cruel method of taking human life, practiced in those abodes of horror.

All punishments which the Inquisition can inflict are still in frequent practice, and executed with all possible rigor. The public know nothing of this, as the sentences can no longer be published in an Auto-da-fé; therefore prisoners, instead of suffering their punishments at the same time, as was the case at the Autos-da-fé, now undergo them at different periods, one after the other, and in such a manner that the public know nothing of it. During the time of my confinement in the prisons of the Inquisition, seven persons—five men and two

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women—were terribly whipped and otherwise tortured; and during the same time many others perished from their tortures and long confinement in the damp dungeons.

A case that occurred a few years since at Coimbra, however, came to light, and in this way: A prisoner, a gentleman of culture, came to the window of one of the prisons of the Inquisition, which face the street, and loudly entreated that for God's sake some one would pick up the little bits of paper which he was throwing into the street. These bits of paper were written on with brick-dust, and contained a brief account of his sufferings in that prison for the past fourteen years, and begged that some one would be so humane as to represent his case to the queen, that she might know of his unlawful imprisonment and terrible sufferings, and cause an investigation to be made. The prisoner had by chance escaped from his dungeon and found his way to the window; the guards soon followed and pushed him from the grating of the window, as was seen by persons in the street; but the fear of the Inquisition was such that no one dared to touch the bits of paper in the street, and if a friendly puff of wind had not blown some of them into an adjoining alley, their contents never would have been known to the public; and even the person that thus saw what was written on them

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did not dare to reveal the information until several years had elapsed. A few days after this affecting incident the chief inquisitor of the Inquisition at Coimbra precipitated himself from a window and died instantly. His companions reported that he did it from mental derangement, but it afterwards leaked out that the chief feared being either reprimanded or punished by the Inquisitor-General, for permitting the prisoner to make known to the public that he had been unlawfully imprisoned and tortured. Whatever the motives of the chief were for killing himself, we are fully justified, from the circumstances of the case, in believing that the imprisonment and sufferings complained of by the unhappy prisoner above alluded to were by no means confined to him alone, but that many others were undoubtedly suffering the same kind of martyrdom whose cases will never be known to the public. Such have been the proceedings of the Inquisition since they have been restrained from publicly burning their prisoners.

The great secrecy which the Inquisition maintains in all its proceedings gives them ample opportunity to commit as many atrocities as they think proper. The following case illustrates some of the mildest of their present operations: While I was in prison a man was sent to the dungeon of the Inquisition from

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the island of Madeira, whom the commissary of the Inquisition in that island, under the pretext that the man had committed crimes cognizable by the Holy Office, kept in prison there for over a year. When this man arrived at Lisbon, the inquisitors found he had been so cruelly and unjustly treated that they dared not proceed further with him, and set him at liberty. On his being released, he, agreeably to advice given him, requested the chief inquisitor to furnish him with a certificate or other document, by which he might convince his countrymen when he returned that he was innocent, and thus free himself from the suspicion and infamy which await an imprisonment by the Inquisition. For making this request the chief reprimanded him severely, telling him that he was presumptuous, and that such a certificate would reflect on the conduct of the commissary who had imprisoned him. The chief then threatened to send him to prison if he did not quit Lisbon in the first vessel that left that port.

AGAIN PERSECUTING FREE MASONS.

The Bishop of Funchal, in the island of Madeira, learning that there had been a lodge established there, immediately commenced a rigorous persecution of several respectable families, because he had found out that some members of these families were Masons. This per-

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secution became so bitter that many persons fled to the United States, and on the arrival of one of the vessels that conveyed them to New York, they hoisted a white flag having the motto, "*Assylum quærimus.*" Immediately on this coming to the knowledge of the fraternity in the city, a number of the principal members went on board and took charge of the persecuted families, and gave them a most generous and hospitable reception, and kind and considerate care.

This case made so strong an impression on the public mind in Portugal, and indeed throughout all Europe, that the Portuguese Government, in order to exonerate itself from the imputation of ignorance and bigotry, removed the archbishop from Madeira to Elvas—a change of considerable value to the Archbishop, as he was afterwards promoted to the Archbishopric of Braga, where he still continues his persecutions of all he suspects of being Free Masons.

PAPAL BULL AND EDICT AGAINST FREE MASONRY.—A CATHOLIC PRIEST GIVES A WONDERFUL EXPLANATION OF THE SECRETS OF THE ORDER.

Clement, Bishop, servant of God, to all the faithful, health and apostolic blessing.

Placed, unworthily as we are, by the disposal of the divine clemency in the eminent watch-tower of the apostleship, we are ever solicitously intent, agreeable to trust re-

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posed in us, by obstructing error and vice, to preserve more especially the integrity of the true faith, and to repel in these times all danger from heretical societies.

It has come to our knowledge, even from public report, that certain meetings or assemblies, commonly called Free Masons, are spread far and wide, and are every day increasing; in which persons, of whatever sect or religion, contend with an affected show of natural honesty, confederate together in a close and inscrutable bond, according to secret laws and orders agreed upon between them, and bind themselves as well by strict oath taken on the Bible as by the imprecations of heavy punishments to preserve their mysteries with inviolable secrecy. We, therefore, revolving in our mind the great mischiefs which generally accrue from secret bodies, not only to the temporal tranquillity of the state but the spiritual health of souls, and that, therefore, they are antagonistic to civil and canonical laws. Being taught to watch night and day lest this sort of men break as thieves into the house, and, like foxes, root up the vineyard; lest they should pervert the hearts of the simple, and privily shoot at the innocent; that we might stop up the broad way which from thence would be laid open for the perpetration of their wickedness, and for other just and reasonable causes to us known, have, by the advice of the cardinals and of our mere motion, and from the plenitude of the apostolic power, decreed to be condemned and prohibited, and by this our present ever valid constitution, we do condemn and prohibit the meetings of the above-named society of Free Masons.

Wherefore, all and singular the faithful in Christ, of whatever state, degree, or condition, whether laity or clergy, worthy of express mention, we strictly, and in virtue of holy obedience, command that no one, under any pretext or color, dare to presume to promote, favor, admit, or conceal in their houses members or assemblies of this abominable order, nor in any way aid or assist in their meeting in

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any place, or to administer medicine to them in their sickness, or in any manner, directly or indirectly, by themselves or others, afford them council or help in their hour of trial and affliction, or persuade others to join said Order.

We, moreover, command that bishops, prelates, and inquisitors shall proceed to inquire into, coerce, and restrain the same as vehemently suspected of heresy, with condign punishment; for to them, and each of them, we hereby give and impart free power of proceeding against the same transgressors, and of calling in, if it shall be necessary, the help of the secular arm.

Let no one, therefore, infringe, or by rash attempt contradict this our declaration, damnation, command, and interdict.

Dated from Rome in the year of the Incarnation of our Lord, 1738, and the 8th of our pontificate.

A. CARA, VICE-DATARY.
C. AMATUS, VICE-SECRETARY.
VISA DE CURIA N. ANTONELLUS.
I. B. EUGENIUS.

In the above-mentioned day, month, and year the said condemnation was posted up and published at the gates of the palace of the Sacred Office of the Prince of the Apostles by me, PETER ROMOLATUS, cursitor of the Holy Inquisition.

CARDINAL'S EDICT, FOLLOWING THE ABOVE BULL.

Whereas, the holiness of our sovereign lord, Pope Clement XII., happily reigning, in his bull of the 28th of April, condemned, under severe penalties, a society known as Free Masons, which, under the pretext of being a civil and charitable association, admit men of any sect or religion, with a strict tie of secrecy, confirmed by an oath on the Holy Bible, as to all that is transacted or done in said secret meetings; and whereas such meetings are not only

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suspected of occult heresy but even of being dangerous to public peace and the safety of the ecclesiastical state, since if they did not contain matters contrary to the Catholic faith and to the peace and well-being of the commonwealth, so many and such strict ties of secrecy would not be required as are mentioned in the aforesaid bull of his Holiness; and it being the will of our lord the Pope that such secret society be dissolved and broken up, and they who are not constrained by fear of ecclesiastical censure be curbed by rigorous punishment; therefore it is the express order of his Holiness, by this edict, to prohibit all persons of any state or condition, whether secular or regular, or whatever degree or dignity, from joining the Order of Free Masons, or meeting with them, or in any way associating with them under any other title or cloak whatsoever, under pain of death and the confiscation of their effects.

It is likewise prohibited as above to any person to seek or tempt any one to associate with any such societies, meetings, or lodges; and they who shall furnish or provide a house, hall, or room for said Masons to hold their lodges in are hereby condemned, over and above the aforenamed penalties, to have the house where such lodges are held utterly destroyed and erased from the ground. And it is the will of his Holiness that to incur the above-named penalties any conjectures, hints, or presumptions of the faithful shall suffice for a presumption of guilt, without admission of any excuse whatever.

And it is also the will of his Holiness that any person having notice or knowledge of such meetings hereafter, and do not immediately report the same to the nearest ecclesiastical authority, shall be considered accomplices of said Masons, and likewise be subject to all the pains and penalties *they* are subject to. But the names of denouncers or informers shall be kept secret.

JOSEPH, CARDINAL FIARO.
JEROME DE BARDI, SECRETARY.

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A CATHOLIC DIVINE EXPLAINS THE OATH ANI SYMBOLS OF FREE MASONRY.

"A bee, has in all ages and nations been the grand hieroglyphic of Free Masonry, because it excels all other living creatures in the contrivance and commodiousness of its habitation. The Egyptians paid divine worship to a bee under the outward shape of a bull, the better to conceal the mystery; the bull by them was called Apis, the Latin word for bee. The enigma representing the bee by a bull consists in this: that, according to the doctrine of the Pythagorean Lodge of Free Masons, the souls of all the bovine kind transmigrate at death into bees; therefore, what modern Free Masons call a lodge, was in ancient times called a hive of Free Masons, and for the same reason when a dissension arises in a lodge, the going off and forming another lodge is to this day called swarming.

"As for the oath, it is to be observed in the Hebrew alphabet that there are four pairs of letters, of which each pair are so near alike, that at the first view, they appear to be the same—beth and caph, gimel and nun, cheth and thau, daleth and resch; and on these depend all the Masonic signs and grips. Cheth and thau are shaped like two standing gallowses of two legs each, and when two Masons accost each

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other, one cries cheth, the other answers thau, signifying that they would rather be hanged on a gallows than divulge the secret. Then, again, beth and caph are each like a gallows lying on one of the side posts, and when used as above, imply this prayer: May all who reveal the secret hang upon the gallows till it falls down. This is their master secret, generally called the 'great word.' Daleth and resch are like two half gallowses, or gallows cut in two at the cross stick on the top, by which, when pronounced, they intimate to each other that they would rather be half hanged than divulge either word or signal to the profane. When one says, gimel, the other answers nun; then the first joins both letters together, and repeats three times, 'gimel-nun, gimel-nun, gimel-nun;' by which they mean that they are united as one, in interest and secrecy."

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CHAPTER V..

SANGUINARY PERSECUTION AND MARTYRDOM OF KNIGHTS TEMPLARS.

Martyrdom of Jaques De Molai and other illustrious Knights Templars.—The Pope and King of France send the Knights a crafty Letter, which lures them into a Popish Death-trap.—Seizure and Torture of a large number of Knights by the Inquisition.—Many of the Knights burnt at the Stake.—Remarkable prophetic Speech of De Molai a few Moments previous to the setting on fire of the Fagots that were to consume Him.—His Prophesy fulfilled.

AMONG the first eminent Knights Templars who fell a victim to the bigotry and rapacity of the Catholic Church was Jaques de Molai. After the destruction of the Knights in the East, the then Grand Master, Gaudin, overcome with grief at the loss of the Holy Land and the desperate situation of the Order, died at Limisso, after a short illness. He was succeeded by Jaques de Molai, a member of a noble family in Burgundy. At the time of his election to the distinguished honor of filling

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the position of Grand Master, De Molai was at the head of the English province of the order; having first been appointed Visitor General, then Grand Preceptor of England, and finally elected to rule the entire fraternity. During his official career in England he held several chapters of the brethren at the Temple, in London, and at the different preceptories, where he framed several wise and salutary laws and regulations for the government of the fraternity in that country.

After his election to the office of Grand Master, De Molai collected from France and England a numerous body of Knights Templars, and a large amount of money, and proceeded to Cyprus, where, immediately after his arrival, he commenced to strengthen himself preparatory to an attempt to regain the Holy Land. He had not been long in Cyprus before an opportunity was presented of forming an alliance with Casan Cham, the warlike emperor of the Mogul Tartars, and King of Persia, who was a descendant of and successor to the renowned Ghenghis Khan. As Casan Cham had married a daughter of Leon, the Christian king of Armenia, a princess of great beauty, to whom he was greatly attached, he permitted her the full enjoyment and exercise of Christian worship. His great affection for his wife made him so favorably disposed towards the Christians as to

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move him to render the knights all the assistance in his power.

The first expedition that was planned by the allies was against the King of Egypt; and as the Tartar forces were at Antioch, the Templars proceeded to that place, where they found them encamped amid the ruins of that ancient city. Immediately on the arrival of De Molai, the emperor placed an army of 30,000 men under his command, and then the combined forces proceeded, by rapid marches, up the valley of the Orontes toward Damascus, and on arriving at Hums they were confronted by a large army under the Sultan of Egypt and Damascus, who occupied a strong position. The allies commenced by skirmishing for strategic points, which brought on a general engagement, and although they had to contend against greatly superior numbers, in a strongly-fortified position, yet by their superior tactics and irresistible charges, they not only drove the enemy out of their position, but completely routed them, pursuing them with great slaughter till the darkness of an Eastern night prevented further carnage, and gave what remained of the panic-stricken host a chance to escape. This great victory was so decisive and demoralizing to the enemy that the allies had but little difficulty in successively taking Aleppo, Hums, Damascus, Jerusalem, and the

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other principal cities in Palestine. After a brief period of repose, the allies marched to Jerusalem, which had previously been evacuated, thus enabling the Templars to again enter the coveted city in triumph. They first visited the Holy Sepulchre, and then celebrated Easter on Mount Zion.

The emperor now sent ambassadors to the sovereigns of Europe, announcing the victories of the allies, and soliciting their coöperation, offering, in return, the possession of Palestine. But the disastrous termination of the crusades had so disheartened the Christian nations that they did not comply, and none thought favorably of another expedition to the East, except the ladies of Genoa, who, being in great consternation in consequence of an edict that had been laid on their city, and as a means of averting divine wrath, assumed the Cross, and seriously contemplated fitting out an expedition; but, for the reasons above given, they were finally compelled to abandon the idea.

The next movement of the allies was under De Molai, who advanced down the coast of Syria, everywhere driving the Saracens before him, until he had driven them into the deserts of Egypt. In the meantime, however, a Saracen chief, who had been appointed by Casan Cham, Governor of Damascus, had treacherously incited the Mohammedan population of

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Syria to revolt. This treachery compelled De Molai to return to Jerusalem, where he was joined by the Tartar general, Cotulosse, whom Casan Cham had sent from across the Euphrates to support him. Thus reinforced, De Molai was preparing to march on Damascus, when Casan was taken so dangerously ill that he was given up by his physicians. This intelligence so demoralized the Tartars that they refused further coöperation with the Templars. The consequence of this was to compel De Molai to return to the coast and embark his forces for Limisso, leaving a strong detachment of his soldiers on the island of Aradus, which they proceeded to fortify; but before they had completed their works they were attacked by a fleet of twenty vessels and an army of 10,000 men, and after a desperate resistance they were overpowered, a large portion of them killed, and the remainder taken prisoners and subjected to gross indignities and cruelties.

This blow completed the destruction of the Templars in the East; for, not satisfied with the rout of the last organized force, the few remaining Templars in Palestine were pursued from place to place until they were nearly exterminated.

An immediate consequence of the overthrow of the Templars in the Holy Land was the loss of prestige and respect at home. For hitherto

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they had occupied the highest positions in the state, both civil and military; but they were now like Samson shorn of his hair, helpless. The great wealth and influence of the organization had rendered them objects of envy and hatred, both to the Romish Church and the Catholic despots of Europe; consequently they soon became victims of their rapacity and bigotry.

The first movement in this direction was by Edward I., King of England, who seized and sequestered to his use the money collected by the Templars in his dominions to forward to their brethren in Cyprus, claiming that the property of the order had been granted to it by former kings of England and their subjects for the defence of the Holy Land; and as the Templars had failed in holding it, the state had a right to appropriate the money to the use of the poor—a sheer pretext, as the poor never received the benefit of a farthing of it.

King Edward had previously cast covetous glances toward the property of the order, but dared not go so far as to lay hands on it until after the destruction of the Templars, when public opinion had turned against them. His first plundering of their treasure took place on his return from his campaign in Wales; when, finding himself unable to raise the amount required to pay his soldiers, he proceeded with some

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Ruins at Limisso.

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armed followers to the Temple, and under the pretext that he wished to look at his mother's jewelry, gained access to the vaults of the treasury, and without more ado, deliberately broke open the coffers of the Templars, and abstracted ten thousand pounds, which was taken to Windsor Castle. Subsequently his son, Edward II., committed a similar robbery. He, with one of his dissolute favorites, Piers Gaveston, went to the Temple, and partly by false pretexts and partly by threats, succeeded in getting fifty thousand pounds of silver, besides a quantity of gold, jewels, and precious stones belonging to other parties.

At this time Philip IV. occupied the throne of France. He was both a needy and unprincipled monarch, who did not scruple at any means to gain his ends; therefore he had at different times resorted to illegal and even violent expedients to replenish his empty treasury. Soon after his coronation he sent a message to the Grand Master of the Temple and Hospital at Limisso, also to the Teutonic Knights, expressing in flattering terms his desire to consult with them as to the necessary measures to be taken for the recovery of the Holy Land, assuring them that they were the persons best qualified to give advice upon that subject, and to manage such a military enterprise; the conclusion of his message being

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authoritative:—"We order you to come hither without delay, with as much secrecy as possible, and with very little retinue, since you will find on this side of the sea a sufficient number of your knights to attend upon you." The unsuspecting Grand Master, de Molai, soon responded to the treacherous summons, and sailed for France, taking the treasure he had with him in Cyprus, and attended by a retinue of sixty knights. On his arrival he placed his treasure in the temple at Paris, and reported to the king; thus placing himself at the mercy of two unscrupulous and cruel enemies—the pope and the King of France, and as the sequel proved, he had in good faith walked into a snare that secured his destruction.

The crafty king received him with flattering marks of respect and esteem, and informed him that the pope was anxious to counsel with him as to the best means of regaining the Holy Land. Accordingly de Molai soon after repaired to Poictiers—the then residence of the pope, and had an interview with the pontiff. What transpired at this interview has never come to light any further than what may be inferred from the fact that immediately thereafter De Molai mysteriously disappeared—into a dungeon, and did not reappear for nearly five years, and then only to suffer a terrible death.

Leaving the Grand Master to the long impris-

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onment and tortures that awaited him, an account of the means resorted to by the pope and king for the destruction and robbery of the Templars will now be given.

Through his secret agents, the king circulated many dark rumors and damaging reports concerning the Templars. Following this, a noted criminal by the name of Squin de Florian, of Beziers, who was serving a life-sentence in one of the penal castles, was offered not only a pardon, but a reward if he would swear to certain charges against the Templars. This offer he gladly accepted, and with his blood-stained hand on the Bible he was sworn. He then charged the order with heresy, also with the commission of many dark crimes, both against individuals and the church, giving the particulars of the crimes charged. Following this was the pretended confession of one Nosso de Florentine, another condemned criminal, who was induced to make a confession similar in character to the charges made by Squin de Florian. On the strength of the information thus obtained, the king despatched secret communications to the bailies of all the different provinces of France, accusing the Templars of sacrificing to idols, of mocking the sacred image of the Saviour, and of impure practices and dark and unnatural crimes; concluding thus: "We being charged with the

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maintenance of the faith, after having conferred with the pope, prelates and barons of the kingdom, at the instance of the Inquisitor General—from information already laid, from violent suspicions, from probable conjectures, from legitimate presumptions conceived against the enemies of heaven and earth, and because the matter is highly important, and it is expedient to prove the just, like gold in a furnace, by a rigorous examination, have decreed that the members of the order who are our subjects shall be arrested, and all their real and personal property shall be seized into our hands." Orders were also given to the bailies and seneschals to inform themselves of the number of houses of the Temple within their respective jurisdictions, and do it in a manner that would not excite suspicion; then to take a force large enough to overcome all resistance, and surprise the Templars and make them all prisoners.

At the same time that these infamous orders were issued, emissaries were sent to the principal sovereigns of Europe, urging their cooperation in the work of persecution and extortion against the Templars. King Edward II. had just ascended the throne of England. To this monarch a special agent was sent, bearing a confidential letter, in which was represented in the darkest colors, the alleged

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horrible practices of the knights. To this strange communication the king did not reply until after nearly two months, and then in the following terms: "I have duly considered the matters mentioned in your letter, and have also listened to the statements of your faithful and zealous messenger; having caused him to unfold the charges before myself, and the prelates, earls, and barons of my kingdom, and others of my council. As such abominable and execrable deeds have never before been heard of by me, or by my nobles and council, it is therefore hardly to be expected that an easy credence can be given them." King Edward, however, informed Philip that by the advice of his council, he had ordered the seneschal of Agen, from whom it was alleged that the charges and rumors proceeded, to be summoned before him for examination concerning the matter, and that after due inquiry, he would take such steps as would redound to the glory of God and the preservation of the Catholic faith.

Philip and the pope having fully matured their diabolical plans, set the night of October the thirteenth as the time to carry their schemes against the Templars into execution. Accordingly, on that memorable night, the knights throughout France were simultaneously surprised and made prisoners; and, to prepare the public mind for what was to follow, monks

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and priests preached against them in the churches and public places, in the large cities and in the gardens of the Palais Royal; thus taking advantage of the ignorance, bigotry, and superstition of the age to propagate the most damnable and absurd charges against the Order. Among other extravagant charges were the following: That they cut up and burnt the bodies of deceased brethren, and from the ashes prepared a powder which they administered to the initiates, to cause them to keep their obligations and worship idols; that they worshipped an idol covered with an old skin, which had been embalmed, and that the eyes of this idol were two carbuncles having the brightness of heaven; that they roasted the bodies of infants and anointed their idols with the fat; that the Templar's whole hope of a future was centred in this idol, instead of Christ and His vicegerent, the pope; that in celebrating their secret rites and ceremonies, young and tender virgins were introduced, but for what purpose it was not known; that they had dark caves, deep in the earth, in which they had an image in the form of a man, with two bright glittering eyes; and all who took the obligation of the Order were compelled to deny Christ and foul the cross with their feet, and then sacrifice to their horrible idols. When profaning the cross the cave was darkened.

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If a Templar and a girl had a child, a circle was formed in this cave, and the child thrown from one to another till life was extinct, when it was roasted, and its fat preserved to anoint the idols with; that to conceal their wicked lives they constantly attended church, and made much almsgiving; that they comforted themselves with edification, and frequently partook of the holy sacrament, always manifesting much modesty and gentleness of deportment, both in public and private. Previous to proceeding with the examination the inquisitors were directed to inform the Templars that both the pope and the king were convinced, by unimpeachable testimony, of the errors and abominations which accompany the vows and professions of the Order, and that if they will confess that their professions and obligations are erroneous and abominable, they will be pardoned and liberated; but if they will not do this then threaten them with death at the stake.

For six days after the imprisonment of the Templars various expedients were resorted to to compel them to confess to the crimes and practices imputed to them, but without avail, as they to a man remained true to their principles. But the bigotry of the church and lust of avarice were not thus to be thwarted; therefore, they were turned over to the tender mercies of the brethren of St. Dominic, who were

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noted for being the most cruel and expert torturers of the age; and on the nineteenth of October, the Inquisitor General with his myrmidons formally opened the Inquisition in Paris, and during the following three weeks one hundred and forty Templars were examined. They were brought up one at a time, and after every other means had been exhausted in endeavoring to compel them to criminate or implicate themselves by confessing to the charges made against them, they were put to torture. But their fortitude was equal to the emergency, for they severally underwent the terrible tortures of the rack, and other cruel devices of the Inquisition, with unshaken firmness, even to death, as thirty-six of them perished while going through the dreadful ordeal; and of the survivors many lost the use of their limbs and were maimed and crippled for life.

Among the means of torture were the following: The legs of the victims were fastened in an iron frame, after which the soles of their feet were smeared with fat, when they were placed before a fire, and a screen drawn back and forth between their feet and the fire, so as to regulate the heat and render the torture more exquisite and unendurable. The great agony produced by this burning process was such as to frequently drive the victim to madness.

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One lot of prisoners were shown a forged letter, purporting to be written by the Grand Master, which exhorted them to save their lives by confessing themselves guilty, and by this infamous plan several were induced to make a false confession, implicating the Order. Among these was Sir Bernard de Vado, but he soon revoked the confession thus obtained, and again asserted the innocence of the Templars. For this he was fastened to an iron frame and placed in a horizontal position so near the flames of a fierce fire that the flesh was burnt from his heels and pieces of the bone came out. A confession was, in a similar manner, extorted from another Templar, but he likewise subsequently revoked it, when he was subjected to fearful tortures. His flesh was lacerated with red-hot pincers, and four of his teeth were wrenched out. Many other Templars who held the Grand Master in such respect and awe as to accept his word as law, on hearing the forged letter read felt constrained to confess whatever was required; and all of them who afterward retracted their confession were put to tortures, some of which were too indecent and revolting to mention here. The confessions thus obtained were used by the crafty inquisitors to give the world a plausible reason for their bloody work.

Emboldened by their success, the king and

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pope made preparations for a more sweeping and complete persecution of the Templars. Consequently, on the twenty-eighth of March, five hundred and forty-six Templars, who had persisted in holding their obligations inviolate, and maintaining the innocence of the Order, were collected from the different dungeons, and marched, under a strong guard, into the garden of the bishop's palace, where a papal commission was assembled to try them. Here the articles of accusation were read over to them; but, to make a show of fairness, they were permitted to authorize a committee of their number to draw up a written defence. The Templars asked to have an interview with the Grand Master, De Molai, but this was denied them. The prisoners then proceeded to choose a committee of their number to prepare their defence, who were allowed to retire (under guard) for consultation, and the result of their labors was embodied in a letter, which was presented to the commissioners by Sir Knight, Peter de Bolgna. It first gave the origin and objects of the Order, the mode of initiation, and the nature of their obligations. It then recited the terrible tortures and cruelties that had been inflicted upon them; that those who had been so fortunate as to escape with their lives from the inquisitors were either cripples or ruined in health and intellect. That as a free pardon

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The Torture of Templars.

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was offered those who would make a confession damaging to the Templars, it was not strange that under the terrible sufferings on the rack, such confessions had been made; but that most of the brethren who had made confessions under torture had utterly retracted them, choosing death, rather than dishonor. The statement continued, that a large number of knights against whom no charge could be sustained, had been allowed to perish in noisome dungeons. The commissioners were requested to interrogate the guards, jailers, executioners, and others who witnessed the last moments of those who had perished, as to their last words, when they would learn that the confessions made were wrung from them under terrible torture, and that with their dying words, they all maintained the innocence of the Order. It was also maintained in this defence that it was a most extraordinary thing that so many Templars of distinguished birth and noble blood, and members of the most illustrious families in Europe, should have remained, from the time of their initiation to the hour of their death, members of the Order, and had never relieved their consciences by revealing any of the abominable iniquities now charged against them.

This defence was impatiently listened to by the commissioners, who frequently interrupted the reading by insolent questions and derisive

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remarks. At the conclusion of the reading the prisoners were remanded to their dungeons.

As the knights who had been forced to make confessions, were rapidly following one another's example in retracting them, and as the facts of their persecution and dreadful tortures were getting before the world and creating a reaction in their favor, the pope and crafty king hastened to take measures to arrest this tide of public opinion. At the death of the Archbishop of Sens, whose ecclesiastical authority extended over Paris, it was managed so as to have a pliable tool of the church and king appointed to fill the vacancy; therefore, Philip de Martigny, who was noted for his cringing servility and fiery zeal, was appointed; and immediately after his enthronement, the council of Sens was convoked at Paris, and on the tenth of May all of the Templars who had retracted their confessions, and maintained the innocence of the order, were brought in irons before it. After a brief form of trial, all of the Templars brought before this council were sentenced to death by the black-hearted archbishop, who in sentencing them, used the following language: "You have avowed that those who are received into your Order of the Temple, are compelled to renounce Christ, and spit upon the cross; and that you yourselves, have participated in this sacrilege. You have

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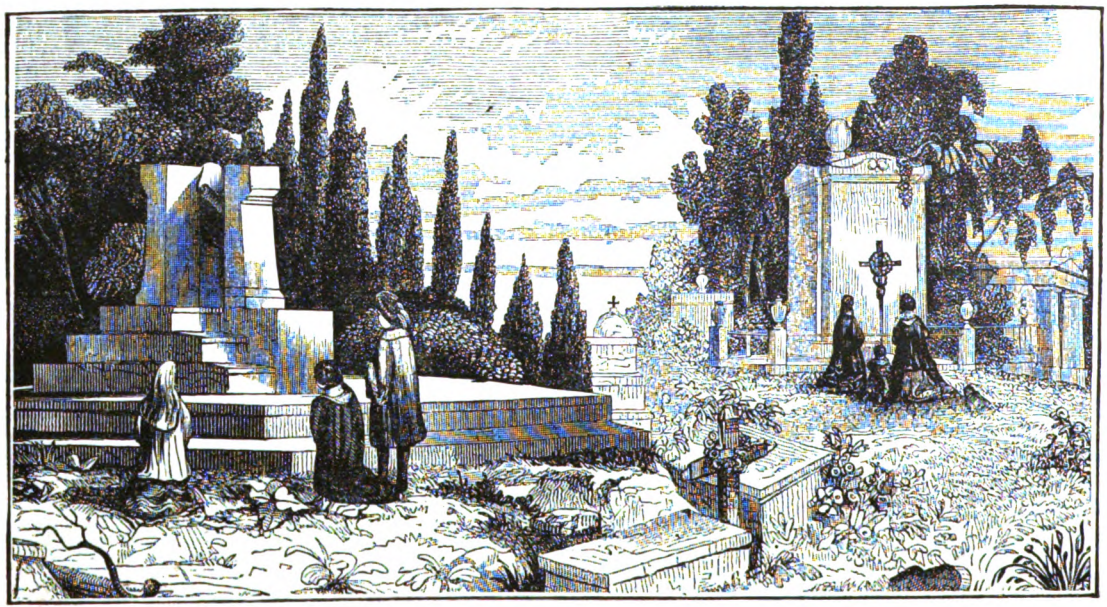
thus acknowledged that you have fallen into the damnable sin of heresy. By your confession and repentance you had merited absolution, and had become reconciled to the church; but having revoked your confession, the church no longer regards you as reconciled, but as having wilfully gone back to your first errors; therefore, the church regards you as relapsed heretics, whose doom is death at the stake; consequently, I condemn you to the fire."

Upon receipt of the intelligence of the extraordinary action of Martigny, the commissioners dispatched messages to him, praying him to delay the execution of this sentence, as a large number of persons had affirmed that they had witnessed the death of the Templars, who had died in prison and at the stake, and that all of them had, with their dying words, maintained the entire innocence of the Order; that their undying faith in their principles, and unshaken firmness in their hour of trial, was gaining the sympathy of the public, both at home and abroad. But as the archbishop had both the disposition and power to carry out his sanguinary decrees, all such appeals and entreaties were unheeded; and for fear that Divine aid would be interposed in behalf of those innocent men, or that they would receive aid from some other quarter, he hurried their execution, and on the morning of May 12th,

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fifty-four Templars were burned at the stake. The place selected for this tragedy was in the open country, in Porte St. Antoine des Champs. Here fifty-four stakes had been set in the ground in the form of a crescent, and around these stakes were piled fagots and charcoal. To this spot the doomed men were conducted, and marched past the semicircle in single file, one being left at each stake as they passed, where they were taken charge of by the executioners and chained to the stakes. The fires were then lighted, but the fuel was so arranged as to burn slowly, and thus prolong their sufferings, and give the victims time to realize their awful situation. As soon as the fires began to reach their bodies, the inquisitors, thinking that they would then yield, approached and once more offered them pardon if they would make the confession that had been required; but the fortitude and faith of the Templars were equal to the fiery ordeal before them, and they replied that they would not; that they considered death—even the horrid death they were doomed to die, far preferable to perjury and dishonor. They were then left to the jeers of the Catholic mob of spectators till their bodies were consumed. And thus perished this noble band of Templars; victims of a bigoted and unrelenting church, and of the rapacity of the King of France, afford-

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Tombs of Templars.

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ing a spectacle so cruel and inhuman as has rarely ever been witnessed in any civilized or even barbarous nation, and showing that of all the animal kingdom none are so cruel and vindictive to their kind as man, when impelled by religious fanaticism or the lust for gain.

A short time after the wholesale burning above narrated, four other Templars were put to torture, and as they unflinchingly maintained their principles, they too were taken by the Port St. Antoine, and, amid the taunts of the mob, burnt at the stake.

Altogether there were burned in this field of death near Paris one hundred and thirteen Templars. A large number were also burned in Carcassone, Lorraine, and in Normandy, and twenty-nine were burned by the Archbishop of Rheims, at Senlis. Indeed the sanctity of the tomb was no protection for the dead, as the moldering body of a Templar was dragged forth from the grave and burned. Still these sanguinary atrocities went on, and the examinations of fresh victims were continued before the papal tribunal. Neither venerable age nor important services rendered the state exempted any Templar; and many aged and illustrious warriors were dragged from their homes, and, pale and trembling, taken before the Inquisition, well knowing that at the best their fate

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would be torture and imprisonment for life, and thus a large number perished.

This terrible persecution was not to be confined to France, as the pope had written to the Kings of Portugal, Castile, and Leon in threatening terms, upbraiding them for their omission to torture the Templars in their dominions, using the following language: "The bishops and delegates have imprudently neglected these means of obtaining the truth. We therefore expressly order them to employ rigorous torture against the knights, that the supremacy of the church may thereby be more completely asserted." At the same time orders for torturing the Templars were also transmitted to the Bishop of Negropont, the Patriarch of Constantinople, and the Duke of Achaia; also to the King of Cyprus and the Bishops of Nicossia and Famagosta. After vigorously applying the torture, the Councils of Arragon and Tarragona pronounced the Order there free from heresy. But in Germany the Templars were examined without torture and declared innocent of the charges made against them.

Notwithstanding that the Order was now broken up—and the bravest and most influential of its members had either been burnt at the stake or were languishing in noisome dungeons—the vindictive hatred of the pope was not yet satisfied; therefore, he ordered that the Gen-

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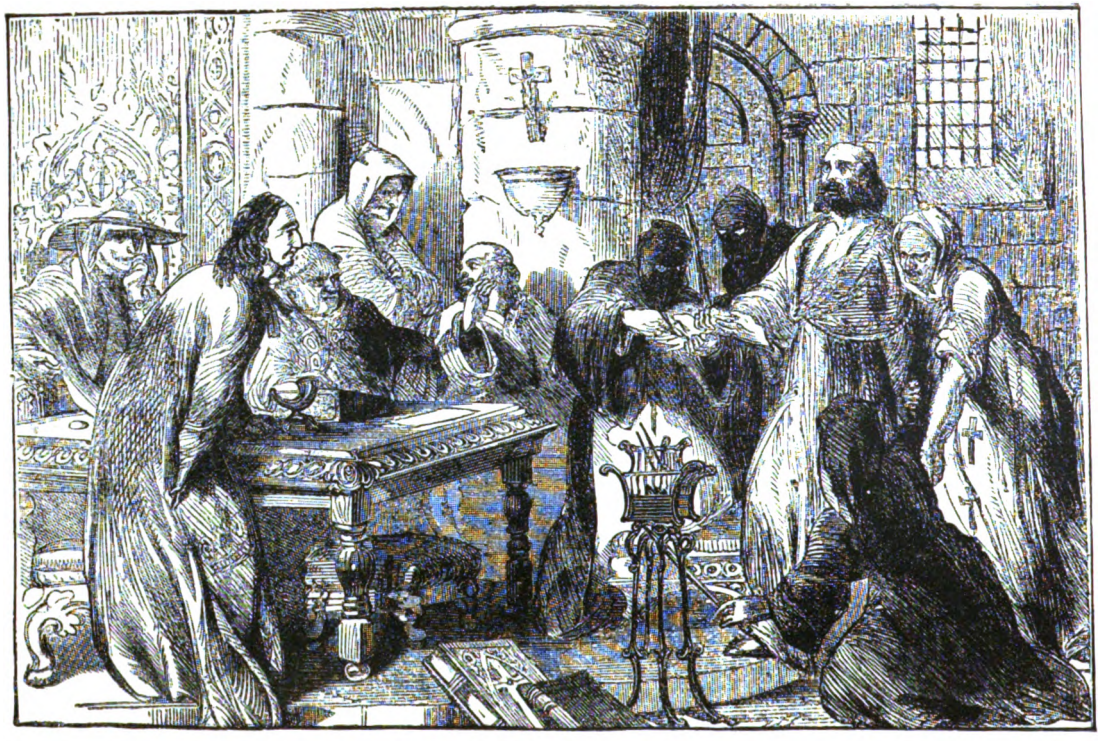
eral Council of the Church at Vienne be assembled to take measures for the complete suppression of the Order. The council was opened by the pope in person. Before this council, nine Templars had the temerity to present themselves, declaring that they represented two thousand members of the order, and demanded to be heard in their behalf. But instead of granting them a hearing, his *Holiness*, for their unheard-of presumption, ordered them to be thrown into prison, where they languished and died. But, with the exception of a few of the creatures of the pope and King of France, who had already been instrumental in condemning large numbers of Templars in their dioceses, the entire council expressed their disapprobation of such a flagrant act of injustice. All were unanimous in the opinion that before the suppression and destruction of so illustrious an order, and one that had rendered such invaluable services to the church and state, its members ought, at least, to be heard in their defence. Such proceedings astonished and enraged his Holiness, and he summarily dismissed the council, haughtily telling them, that in consequence of their leaning toward heresy, and unwillingness to adopt the necessary measures for its suppression, he, out of the plenitude of his power, would now take such measures as would gain the ends of the church.

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After consulting with Philip, a private consistory was convened; and, after gaining over the cardinals and French bishops, the pope abolished the Order of Knights Templars, by a so-called apostolic ordinance, which perpetually prohibited every one from entering it thenceforth, or accepting or wearing the habit thereof, or representing themselves to be Templars, on pain of excommunication and death. Shortly afterward, a second session of this council was called, at which the king and his two sons were present, accompanied by a body of troops, when the papal decree abolishing the order was published before the assembly. No discussion was allowed, nor any suffrages taken, so that this council appears to have been summoned merely to give a show of sanction to the proceedings of the previous council.

As the Grand Master, De Molai, had rendered the church and state such important services as to render him popular with the people, it was deemed expedient to proceed with caution in his case, therefore, instead of bringing him to the stake with the others, he was kept confined in prison, and frequently subjected to cruel tortures to force a confession from him, also with a view to terminating his life in that way; but his strong constitution surviving all the barbarities inflicted on him, he lay in prison over five years. Confined with him were Guy,

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De Molai in the Torture Room.

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the Grand Preceptor; Hugh de Peralt, the Visitor General of the order, and the Grand Preceptor of Aquitaine. For prudential reasons, the fact of their imprisonment was carefully concealed from the public, and to account for their disappearance, hints were thrown out that they had returned to the Holy Land. For this reason but few of the secrets of their dungeons have ever come to light, and not till the morning of the eighteenth of March, nearly five years and a half after their incarceration, was the mystery of their disappearance solved. Then the citizens of Paris were startled by seeing a scaffold erected before the Cathedral of Notre Dame, and by a summons to be present and hear the confessions of the Grand Master of the Templars, and his companions. At the hour appointed, the four knights, loaded with chains, and surrounded by guards, were brought upon the scaffold, under charge of the provost. On the appearance of the knights on the scaffold, chained like wild animals, and haggard from long suffering, a murmur of astonishment ran through the crowd of spectators. This, however, was soon suppressed by the guards, and, as soon as silence was secured, the Bishop of Alba proceeded to read aloud the eighty-eight articles of accusation, followed by what purported to be their confessions. At the conclusion of the reading the papal legate turned to the Grand

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Master, and requested him to avow the guilt of his Order. To this De Molai replied by stepping to the front of the scaffold and raising his manacled hands towards heaven, and repeating the Lord's prayer, after which he exclaimed, in a loud voice, "To say that which is untrue is a crime both against God and man. Not one of us has ever betrayed his God or his country. I do confess to many sins, but I disdain to add the sin and crime of perjury against the innocent and noble Order of the Temple to my other sins." Guy, the Grand Preceptor, arose to echo the sentiments of the Grand Master, but before he had proceeded far, the cardinal and commissioners, astounded at such an exhibition of firmness and defiance from men whom they had supposed were so broken down as to render them incapable of further resistance, hurried the knights back to prison, and immediately repaired to the king and acquainted him with the occurrence. At receiving this unlooked-for information, Philip's rage knew no bounds, and without further information he summoned his council, and decreed that the noble knights should be burned at the stake. A small island in the river Seine, opposite the king's gardens, was selected as the place of execution; and there, over the spot where once stood the equestrian statue of Henry Quatre, a pile was erected into which two posts were set, and around

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them was placed a quantity of charcoal. These preparations were hastily completed on the afternoon of the same day that the prisoners were remanded to their dungeons, and at nine o'clock that evening, the Grand Master, de Molai, and Guy, the Preceptor, were brought under guard to the place of their fiery death, and immediately chained to the posts.

A vast concourse had already collected to behold the tragic scene, and they were not long kept waiting, for the victims were no sooner secured to the posts than the fires were lighted; but as the pile was arranged to burn slowly the Grand Master improved the opportunity by addressing the assemblage in the following memorable and prophetic terms:—"France will remember our last moments. We die innocent. The decree that condemns us is an unjust decree, but in heaven there is an august tribunal, to which the weak never appeal in vain. To that tribunal, within forty days, I summon the Roman Pontiff. Oh! Philip, my king, I pardon thee in vain, for thy life is condemned at the tribunal of God. Within a year I await thee!" As he concluded a shudder ran through the awe-struck crowd. The fires were now closing around the victims, first roasting the lower extremities, then gradually rising higher until life was extinct; and although their terrible agony was pro-

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longed by the slow fire, yet never for a moment did these noble martyrs flinch, nor by one word or gesture indicative of fear of death did they gratify their fiendish persecutors. But by their wonderful fortitude and heroic death they added another bright page to the closing history of their Order.

In fulfilment of the Grand Master's prophecy a terrible retribution soon overtook the pope and king; for the pope was soon attacked by a violent dysentery, which speedily brought him to his grave in great agony. His dead body was carried to Carpentras (then the residence of the popes), and placed at night in a church, which soon after caught fire and nearly consumed the remains of the infallible pontiff. His relations quarreled over his ill-gotten treasure, and a daring band of bandits broke into the church at Luca, and abstracted from its vaults a large sum of money deposited there by him. The King of France was also called to his last account before the end of the year. He died of a painful and lingering disease that baffled the art of his physicians, and his last days were embittered by misfortunes. His nobles and clergy leagued against him, and the wives of two of his sons were convicted of adultery; and finally, within the same year, the miserable wretch whose false charges had caused the arrest of several illustrious Tem-

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plars, was hanged for an atrocious crime. Thus speedy retribution overtook those who were foremost in the persecution and murder of these illustrious Templars.

During the five years in which the bitterest persecution of the Templars took place, the pope and Catholic sovereigns of Europe confiscated and appropriated to their own use the property of the Templars, including their ornaments, jewelry, and treasures of their churches. During the same time they were in actual receipt of all the vast rents and revenues of the fraternity, and in addition to this wholesale robbery, King Philip enforced a claim upon their lands in France of over a million of dollars; doing it, he alleged, to defray the expense of their prosecution. Louis, his son, also put forward a claim for the sum of three hundred thousand dollars. Altogether the amount robbed from the Templars by the pope, cardinals, inquisitors, and sovereigns of Europe aggregated an immense sum, the honest accumulation of the fraternity in their collective and individual capacity through a long period of years.

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CHAPTER VI.

PERSECUTION AND MARTYRDOM OF TEMPLARS IN ENGLAND.

Unheard-of Fanaticism and Greed of the Pope.—In accordance with a preconcerted Arrangement the Templars are all seized in one Night throughout England.—Singular Testimony of Romish Witnesses.

WHILE the sanguinary persecutions were being carried on against the Templars in France, the Church of Rome was constantly endeavoring to instigate hostile and violent measures against them in other parts of Europe; but the bloody persecutions described in the last chapter had excited the astonishment of the civilized world, and a reaction of public opinion was taking place in favor of the Templars, and on the 20th of November, 1307, Edward II., King of England, summoned the Seneschal of Agen to his presence and examined him as to the charges made against the Templars; and on the fourth of December he sent the following communication to the Kings of Castile, Arragon, Portugal, and Sicily:—

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It is fit and proper, inasmuch as it conduceth to the honor of God and the exaltation of the faith, that we should prosecute with benevolence those who come recommended to us by strenuous labors and incessant exertions in defense of the Catholic faith, and for the destruction of the enemies of the Cross of Christ. Verily a certain messenger of his holiness, the pope, drawing nigh to our presence, applied himself with all his might to the destruction of the Order of the Temple, and dared to publish before us and our council certain horrible and detestable enormities repugnant to the Catholic faith, to the prejudice of the aforesaid order; endeavoring to persuade us, by his own allegations and by certain letters which he had caused to be addressed to us for that purpose, that by reason of the premises, and without due examination of the matter, we ought to imprison all the brethren of the aforesaid order in our dominions. But inasmuch as the Order of the Temple has been renowned for its honor, and hath from the period of its first formation exhibited a becoming devotion to God and His Holy Church; and also up to this time hath afforded succor and protection to the Catholic faith in foreign parts, it appears to us that a ready belief in so extraordinary an accusation, and hitherto altogether unheard of, against the order was scarcely to be expected. Wherefore we affectionately ask and require of your majesties that ye with due diligence consider the origin and nature of these charges, and turn a deaf ear to the machinations and slanders of evil-disposed men, who are animated by a spirit of cupidity and bigotry, and permit no injury to be unadvisedly done to the persons or property of the brethren of the Order of the Temple residing within your respective dominions until they have a chance to defend themselves before a legal tribunal, and are convicted of the crimes laid to their charge, or it shall be otherwise ordered concerning them in those parts.

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Little did the young king then think that his noble letter would influence his own murder; but, as the Catholic Church never forgets an affront or injury until they are revenged, therefore it bided its time until a later period, when it had an opportunity of securing the judicial killing of the king.

Shortly after the transmission of the above-named communication, King Edward wrote to the pope, declaring his disbelief of the horrible rumors in circulation concerning the Templars, representing them to the pope as being universally respected by all men throughout his dominions for the purity of their faith and morals. He also expressed great sympathy for the persecuted brethren, and urged the pope to institute some fair course of inquiry, to the end that the character of the order might be relieved of the infamous aspersions cast against it. But this laudable act of the king was forestalled by the fanaticism and greed of the pope, for, before the letter of the king had started, the pope had issued a bull, addressed to the king, which concluded, by requiring him to forthwith cause all the Templars in his dominions to be quietly taken into custody in the same night, and directed him to hold them in the name of the pope, at the disposition of the Holy See; and to commit their real and personal property to the care

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of certain Catholics, who could be trusted to hold it, until the pope should give further instructions concerning its disposal.

King Edward received this bull immediately after he had despatched his letter to the pontiff, exhorting him not to give ear to the accusations against the Templars. But the many plausible representations made by the pope concerning the guilt of the Order, or more likely the prospect of securing to himself a portion of the vast wealth of the Templars in England, and thus turning their persecution to a profitable account, induced him to yield compliance with the pope's commands. Accordingly a council was called, and an order issued for the arrest of the Templars throughout the kingdom. In this order, directions were given to take inventories of all their real and personal property, and provision made for sowing and tilling their lands during their imprisonment.

After issuing this remarkable order, the king wrote to the pope, assuring him that he would carry his commands into execution as soon as practicable. Plans were now carefully arranged, by which the Templars were to be seized in all parts of the kingdom at the same time; and thirteen days after writing to the pope, all of the Templars were arrested and hurried to prison, and their property seized in the *king's name.* Some nine years previous to

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this, Brian le Jay was Master of the Temple in England, and was slain at the battle of Falkirk. In the same battle was Sir Knight Wm. de la More, who with a large number of the brethren was taken prisoner and confined in the dungeons of Canterbury Castle. Subsequently, De la More was released, and was, at the time of the seizure of the Templars, Master of the Temple—Preceptor of England.

That the holy pontiff, Christ's vicar on earth, could be actuated by a lust for gain, seems incredible, yet such was the case; for upon learning that the king had seized the property of the Templars in his own name, his holiness sent a communication to the English bishops in substance as follows: "Clement V., bishop, servant of servants of God, the Lord Jesus Christ, using mercy with his servant, would have us taken up into the mirror of the apostleship to the end, that being His vicar on earth, we may, as far as human frailty will permit, in all our actions and proceedings, follow His footsteps," etc. Here follows a long and plausible reference to the rumors in circulation in France, concerning the abominable heresy of the Templars, and his unwillingness to believe them, and then concludes thus: "Because it is not likely, nor did it seem credible, that such religious men, who continually shed their blood for the cause of Christ, and were thought to expose their per-

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sons to danger of death for His sake, who often showed many and great signs of devotion, as well in the Divine office, as in fasting and other observances, should be so unmindful of their salvation as to perpetrate such things; we were unwilling to believe the insinuations and impeachments against them, being taught so to do by the example of the same Lord of ours, and the writings of canonical doctrine. But subsequently our dear son in Christ, Philip IV., King of France, to whom the same crimes had been made known, and not from motives of avarice, as he does not design to appropriate any portion of the estates of the Templars, but influenced with a fiery zeal for the Catholic faith, and following the renowned footsteps of his ancestors, privately getting what information he could upon the premises, gave us much instruction in the matter by messengers and letters."

His holiness then gives an account of the various pretended confessions made by the Templars in France, and the absolutions granted to such of them as were truly contrite and submitted to the Catholic Church. Then, after expressing his entire belief in the guilt of the Templars, he assumes to give directions for the trial of the Templars in England.

In the meantime the love of gold had wrought a great change in the mind of the King of England, and he commenced to lay

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thievish hands on the property of the order. This coming to the knowledge of the pope, he immediately wrote Edward to the following effect: "Your conduct again begins to afford us slight cause for anxiety and affliction, as several barons report to us that, in contempt of the Holy See, and without fear of offending the Vicar of Christ, you have, of your own authority, appropriated the property of the Templars, gotten into your hands at our instance and command, and which ought to have remained at our disposal. This is not from any love of gain, as you well know that the representative of St. Peter cannot be moved by avaricious motives, but because it is my prerogative to confiscate and appropriate the property of the Templars to the use of the Catholic Church, notwithstanding the Templars in question are your subjects. Therefore we have ordained that certain fit and proper persons shall be sent into your kingdom to take possession of the aforementioned property. I have also directed that a suitable number of zealous and unflinching inquisitors shall proceed to London, where they will secure a building for their tribunal, also the necessary dungeons, when, by means of the rack and other effective means of torture, they will endeavor to force the Templars to a full compliance with the wishes of the church."

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To this truly meek and Christian communication from his holiness, King Edward dispatched the following reply: "As for the goods of the Templars, we have done nothing with them up to the present time; neither do we intend to do aught with them but what we have a right to do, and what will be acceptable to the Most High."

The inquisitors appointed by the pope to try the Templars in England were the Abbot of Lagney, in the diocese of Paris, and Master Sicard de Vaur, Canon of Narbonne. To these inquisitors and their assistants King Edward granted letters of safe conduct to the place of their destination. On the departure of the inquisitors, the pope wrote to the Bishops of London, Lincoln, and Canterbury, commanding them to be personally present with the inquisitors at each and every session of the Inquisition.

At this time, besides many others, the following Templars of note were confined in the Tower: William de la More, Grand Preceptor of England, Master of the Temple; Himbert Blank, Grand Preceptor of Auvergne; John de Stoke, Kt., Treasurer of the Temple; Michael de Baskeville, Kt., Preceptor of London; Rudolph de Barton, Guardian of the Temple Church. No considerations of important services rendered church and state by these Tem-

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plars were allowed to interfere with the tyrannical behests of the pope and king.

Conspicuous among the illustrious Templars above-named was Himbert Blank. He was one of the veterans who had fought to the last in the defence of Palestine, escaped with his life at the slaughter of Acre, and finally returned with the Grand Master to France, and then proceeded to England, where now, as a reward for his memorable services, he was kidnapped and thrown into a dungeon in the Tower. As soon as the Templars were securely under lock and key, a hasty rush was made for their property by the creatures of the pope, whose plans were so well matured, and the action of his tools so secret and sudden, as to entirely forestall the king in the same business. But as soon as his astonished majesty heard of it, he appointed certain of his trusty officers to make a careful search for the property plundered from the Templars by his enterprising rival, the pope, and directed the sheriffs of different counties to summon juries to try parties suspected of having the property in their possession.

In the meantime the pope was proceeding in a summary manner against the Templars. For, entirely ignoring the king and his government, he had instructed the Archbishop of Canterbury to cause to be published in all the

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churches and chapels throughout England a papal bull which, in effect, was as follows: That the pope, being perfectly satisfied of the heresy and guilt of the order, solemnly pronounced the penalty of excommunication against all persons, of whatever rank or condition in life, whether clergy or laity, who should in any way afford assistance, counsel, or should dare to harbor the Templars, or give them food. An interdict was also laid on all cities and towns which should render any assistance whatever to the members of the Order.

Directly after this bull was published, the inquisitors who were to try the Templars arrived in London, and immediately published another bull appointing the commission, enjoining the citation of criminals and witnesses, and concluded by denouncing the direst papal censures against the disobedient, and against any and all who should presume to impede the inquisitors in the exercise of their sacred and civil functions. Immediately after the arrival of these humane instruments of his holiness, citations were made out in St. Paul's Cathedral, and in all the churches of the ecclesiastical province of Canterbury, at the end of high mass, requiring the Templars to appear before the inquisitors at a certain time and place. The articles of accusation were transmitted to the Constable of the Tower in English, French,

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and Latin, and the same ordered to be read to the Templars imprisoned in that fortress. But before the first tribunal assembled, the Templars had already languished in the English dungeons nearly two years. This remarkable tribunal and Inquisition was composed of the Bishop of London; Dieudonne, Abbot of the monastery of Lagney, in the diocese of Paris; and Sicard de Vaur, Canon of Narbonne, and the pope's chaplain and hearer of causes in the pontifical palace. Several foreign notaries were also in attendance.

The tribunal was opened by bombastic preliminary proceedings; then followed the reading of the papal bull, and next the so-called articles of accusation were pompously presented, which were an embodiment of fanaticism, superstition, and credulity. These articles set forth, first, that at the initiation of some candidates into the order, at a future set time, or when a safe opportunity presented itself, they were admonished by the officers to deny Christ and the crucifixion. Another lot of neophites were charged to deny God, the Blessed Virgin, and all the saints. That it was represented to candidates that Christ was crucified for His *own* sins, not for the redemption of mankind. That newly-made members were made to spit upon the cross, or upon the sign of a cross, or of the image of Christ. That

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they caused a figure of the cross, and even the cross itself, to be trampled under foot. That the officers themselves frequently set the example of trampling on the cross. That they did not believe in the sacrament of the altar, nor any other sacrament of the holy Catholic Church. That they worshipped a large black cat with fiery eyes. That only the Grand Master of the Templars and the Preceptors could absolve the members from their sins. That the meetings of the fraternity were always held clandestinely. That none were admitted to their meetings except those having certain signs and passwords. That for these reasons the church had for a long time had a great suspicion of them. That the Templars had singular looking idols at certain places where they met—some of these idols having three heads, and some were surmounted by a man's skull. That such idols were objects of adoration in the assemblies and chapters; that in fact they worshipped them as their God and Saviour. That they believed those idols, and they alone, could save them. That they sanctified cords by placing them on the head of their idols, then wore the cords around their shirts as charms against the evil one. That after a candidate was initiated he was required to wear one of these cords ever afterward. That those who omitted to wear them after their initiation were either killed or

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confined in a dungeon for life. That their idols gave the members their wealth. That on the admission of a candidate he was compelled to confess any crimes he had committed, and if they were against the church, he was applauded, but if against the fraternity, he was fined. These and many similar inventions of the inquisitors were charged against the order. No record of patriotism or self-sacrifice in defence of the church or their country was allowed to interpose against such accusations.

After the reading of these priestly inventions, Wm. de la More, the Grand Master, and thirty of the brethren were examined by the inquisitors concerning the charges, particularly as to the alleged confession of Templars. But the brethren, one and all, indignantly denied this charge, and declared that if any had made such confessions, they had infamously lied, or had confessed under torture, to save their lives. They were then examined separately as to the manner of their initiation into the Order and concerning their obligations, ritual, etc. Sir Knight Wm. Rave was the first examined. He was requested to disclose the mode of his initiation, together with all the other secrets of the order. To this request he replied that he first petitioned the brethren of the Temple that they would be pleased to receive him into the order, and that he was asked if he had a firm wish to join the

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Examination of Templars.

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fraternity and conform to all of its laws, rules, and regulations. That he replied that he had. That then two well-informed brethren expounded to him the open part of the ritual, and impressed him with its strictness and severity. After which they told him he would not thereafter be permitted to act his own will, but must conform to the will of the G. M., and that if he desired to do one thing, he would be directed to do another; and that if he desired to go to one place, he would be ordered to go to another particular place. He was then requested to disclose the oath or obligation he had taken at his initiation, but this he positively refused to do, except the open or general portion of it, which was that he swore upon the Holy Gospels of God to obey the Master; to hold no property; to preserve chastity; never to consent that any man should be unjustly despoiled of his heritage; and never to lay violent hands upon any man except the Saracens, or in self-defence. He was then asked concerning the place where the oath was administered and he replied that it was administered to him in the Chapel of the Preceptory of Coumbe, in the presence only of the officers and members of the order. He was then asked what followed the taking of the oath. He replied that the rules were then read over to him by an officer, and that a brother, who was duly qualified, instructed

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him in the rules and ritual of the Templars for the space of a month. After this examination the prisoner was remanded to the Tower, and orders given that he be closely confined, and that no communication be allowed between him and the other Templars.

Following this examination was that of Thomas de Chamberlain, and Hugh de Tadecastre, who were rigidly examined; but as the questions and answers were essentially the same as in the preceding examination, it needs no repetition here, except that Sir Hugh added, that he swore to succor the Holy Land, with all his might, and defend it against the infidels; and that after he had taken upon himself the obligation and the vows of obedience, chastity, and purity, the mantle of the Order of the Cross and the coif were delivered to him, in the presence of the Master, Knights, and Brothers. Sir Knight Thomas de Chamberlain also added that there was the same mode of reception and initiation beyond the seas as in England, and that when he entered the Temple Church, to be initiated, the door by which he entered was carefully guarded, and closed after he was admitted, and that there was another door opening into the country, but that no stranger could enter that way. He was asked why none but brethren were allowed to be present during the admission of candidates.

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He replied, that it was so written in the book of rules.

Next followed the examination of thirty-three knights, chaplains, and serving brothers. They avowed that they did wear little cords around their shirts, but that they never touched idols with them, or ever saw idols in any place frequented by the fraternity, but that the cords were worn by way of penance. Sir Knight, Richard de Goldyngham, stated that they were called girdles of chastity. The brethren, in their examination, stated that the receivers, and the party received, kissed one another on the face, and that everything else regarding kissing or imputing crimes to the Templars was false, and without foundation.

Rudolph de Barton, Custos of the Temple Church in London, in reply to a charge, said that he had been custos or guardian of the Temple for ten years, and for the last two years had been Preceptor at the same place. He also said that the G. M. in chapter could absolve the brethren from offences against the rules and regulations of the Order, but not from offences against the church, and that those admitted into the chapter swore not to reveal either the secrets of the Order, or the chapter. That when any member was found guilty of an offence against the chapter, and punished, those who were present, dare not re-

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veal it to members who were absent; and if any brother revealed the mode of his reception, he would be stripped of his habit and otherwise punished. He was next interrogated concerning the death of Sir Walter le Bachelor, who was once Preceptor of Ireland, and in reply said, that Bachelor was fettered and placed in prison, and that from some cause he died there; and he heard that considerable severity had been practiced toward him; but believing it was not safe for him to meddle in the matter, he had not. He also said that Bachelor was not buried in the cemetery of the Temple, as he had been excommunicated for disobeying the rules and regulations of the order. Several lay witnesses were next examined, among them, Wm. le Dorturer, a notary public, who testified that the Templars rose at midnight and held their chapters, very mysteriously, between twelve o'clock and the dawn of day; and that he believed that the great secrecy of their meetings was for wicked purposes, but said that he had never known of their attempting to acquire money, or other property, in any other than a lawful manner. Another witness declared that the Templars were noted for an excessive correction of their brethren, but that he had never suspected them of anything worse. A messenger of the Temple stated that he knew nothing bad of the

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Templars, and believed them innocent of all the charges made against them. Other witnesses testified that in all their intercourse with the Templars, they had always found them honorable in all their dealings, and that, as a class, they were men of more than ordinary intelligence and courage.

At the conclusion of this examination, a provincial council of the church assembled in St. Paul's Cathedral. This council was composed of bishops, abbots, friars, heads of colleges, and all the principal clergy. After this council had been duly organized, another communication from the vicar of Christ was read. In this bull the pope sets forth, with truly religious zeal, the abominable practices and awful sins of the Templars, and his deep-seated sorrow at their great fall from their high and honorable position. Hitherto, said he, they have been renowned throughout the world as the champions of the true faith; and the defenders of the Holy Land against the infidels. The church, following them and their order, with the plenitude of its power and favor, armed them with the emblem of the cross against the enemies of Christ, exalted them with much honor, enriched them with great wealth, and fortified them with many liberties and privileges; but the sad report of their sins and iniquities, which have reached me, have filled me with grief and sad-

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ness, smote me with horror, disturbed my repose, injured my health, and caused my body to waste away! Here follows a long and dreadful account of the many crimes imputed to the order; of alleged confessions, and depositions, that had been made in the Catholic and truly pious kingdom of France. Then, in a paroxysm of grief, his holiness pathetically declares that these melancholy affairs had awfully moved all the faithful; that Christianity was shedding bitter tears, and was overwhelmed with grief, and clothed in mourning. This wonderful document concluded by decreeing the assembly of a general council of the church at Vienne, to pronounce the abolition of the Order in England, and to determine on the disposal of their property, to which council the English clergy are requested to send representatives.

The next examination of witnesses took place in the parish church of St. Dunstan's West, near the Temple. One witness stated that he had often been at the Temple Church, and observed that the chaplains of the Order performed divine service there the same as elsewhere, yet he had strong suspicions of the guilt of the Templars. The vicar of St. Martin's-in-the Fields, and many clergymen of different churches in London, however, stated that they could not allege anything against the Templars.

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The inquisitors next held an examination at Berkyngecherche, London. The principal witness examined here was one John de Stoke, a serving brother of the order. He stated that the brethren all received the sacraments of the church at their last hour, and were attended to the grave by a chaplain of the Temple, and that secular persons were allowed to be present on such occasions. The inquisitors then questioned him concerning Sir Knight Walter le Bachelor, as to whether he had not been confined in the Temple for disobedience to his superiors and then killed. He replied that Bachelor was in prison only about two months, but that he knew nothing about the cause of his death. That he was not buried in the burying ground, but in the court of the Temple, and that he confessed to Richard de Grafton, and partook of the sacrament; and that Rudolph de Barton and himself carried Bachelor to his grave at the dawn of day. He was not buried in the habit of his Order, and was refused burial in their cemetery because he was excommunicated, in pursuance of a rule or statute among the Templars, to the effect that every one who privily made away with the property of the order, and would not acknowledge his crime, was deemed excommunicated.

The next session of the papal commission was held in the chapel house of the cathedral

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at Lincoln, where a large number of Templars were examined by the inquisitors. Among them was Sir Wm. A. Winchester, a knight of long standing, and one of the veteran warriors of Palestine. He stated that he was received into the Order at the Castle de la Roca Guille, in the province of Armenia, by the G. M. Beaujeu; and that the same mode of reception and initiation existed there as in England; that, in fact, the mode was the same throughout the world. Robert de Hamilton was next examined, and stated that the girdles worn by the brethren were called girdles of Nazareth, because they had been pressed against the column of the virgin in that place; and that they were worn in remembrance of the blessed Mary.

Following the examination at Lincoln, was one held at the ancient city of York, where twenty-three witnesses were examined. In reply to interrogatories by the inquisitors, Thomas Stanford stated that he was received and initiated in Palestine, by the G. M. Wm. de Beaugeu and Rudolph de Bostova, and stated that he was received at the preceptory of Lantini, Sicily, by Sir Knight Wm. de Cavallo, Preceptor of Sicily. The inquisitors next endeavored to get from the Templars the mode of their reception and initiation into the Order, and to this end cross-questioned Stephen Radenhall, but he resolutely refused to disclose anything

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of that nature, as it formed a part of the secrets of the chapter, and to disclose any of them would be a violation of his obligation, the penalty of which was, being stripped of his mantle, and imprisonment.

TORTURE.

The termination of the examination in York closed the mild form of trials in England. Proceedings conducted in the humane manner in which the trials and examinations had heretofore been carried on, were so repugnant to his holiness, the pope, and so entirely at variance with the spirit of his auxiliary, the Inquisition, that it was decided to defer no longer to the views or feelings of the English public, but to boldly throw off the mask and proceed with the *real* business of the Inquisition And, although the evidence presented at the several examinations was not only amply sufficient to satisfy any but the most bigoted of the entire innocence of the Templars, of every crime imputed to them, but would have proved to any unbiassed mind that they were actuated only by motives the most pure and lofty. But it was not at all the object of the bloodthirsty pope and his evangelizing Inquisition to learn the facts in this manner, but, by fair means or foul, to secure evidence of their guilt. To this task the Inquisition now addressed itself. As the Templars

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had a world-wide reputation for chivalry, good morals, and piety, King Edward at first shrank from permitting them to be tortured in his dominions; but his humane resolutions were easily overcome by the threats and persuasions of the pope, and he soon began to yield, and, finally, sent orders to the constable of the Tower to deliver up the Templars to the custody of the Inquisition, that they might do with their bodies whatever was most pleasing to the Catholic Church. In compliance with this order, the Templars were delivered into the hands of the jailers of the Inquisition, and thus they found themselves at the mercy of a savage and relentless enemy, whose terms were entire submission, or torture and death.

After getting the Templars fully into their possession the papal commission again assembled, when the inquisitors proceeded to carry out their long-delayed plans of burning all the Templars who could not be tortured into a recantation of their faith. They were first confined in separate dark cells, and put on a short allowance of bread and water, and otherwise treated with great rigor; then, after a short period, they were brought up one at a time and offered the alternative of confessing to the charges made against them or be subjected to the tortures of the Inquisition. This was done by the crafty papist to make a show of fairness

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and leniency towards the Templars, so that it would afterwards appear that their sufferings and death were brought about by their own stubbornness. After this exhibition of the Christian spirit and clemency of the Catholic Church and its merciful Inquisition, the different instruments of torture were made ready for the victims. To placate his offended master the pope, Edward now made a great show of zeal by facilitating the persecution of the Templars in his dominions. Therefore he sent instructions to the sheriffs, mayor, aldermen, and commonalty of London, stating that on account of his reverence for the Holy Pontiff, he had given the inquisitors sent over by his holiness, the power of examining the Templars in any way they deemed best, including a resort to torture, and commanded them that in case they received notice that the prisons provided by the sheriffs were not large enough to hold all the prisoners, they should secure, without delay, buildings that were strong and suitable for the purpose of the inquisitors. Shortly after this the king again wrote to the mayor that the sheriffs had made return to his writ, and that the four prisons of the city were not under their charge, consequently they could not obtain them for the required purpose, and peremptorily commanded the mayor to immediately place those prisons at the disposal of the

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Inquisition. This order the mayor reluctantly obeyed, thus giving the inquisitors ample room for evangelizing the Templars then in their power after one of the most effective methods of the Catholic Church. As soon as the Templars were all incarcerated, orders were given by the inquisitors to load them with chains; and thenceforth they were brought up separately and questioned as to whether they would make the required confessions, and on their refusal they were subjected to terrible tortures. As the examinations were now brief the torture-room was fully occupied from ten A.M. until night, several prisoners undergoing torture at the same time; some by the deadly rack, some by thumb-screws, and others having their flesh torn by red-hot pincers. After repeatedly undergoing these savage tortures for the space of nearly a year with unflinching firmness, they were again brought before the Inquisition, where every device of the crafty inquisitors was resorted to, to induce them to submit; yet, notwithstanding their long and terrible sufferings and the knowledge that their lives were at stake, their fortitude was equal to the emergency, and they resolutely refused to make a false confession, choosing rather to perish than to purchase life at the sacrifice of their honor. This so exasperated the inquisitors that they ordered them to be still more heav-

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ily manacled and again thrown into their dungeons.

The next course resorted to was characteristic of the Inquisition. Witnesses were procured by bribery, and otherwise, from different parts of the kingdom, and examined in the chapel-house of the Holy Trinity. These witnesses, having no knowledge of anything criminal or even dishonorable against the Templars, their evidence, as a matter of course, was at the best hearsay or manufactured for the occasion. The following will serve as a sample of the stuff that was admitted before this Christian tribunal as competent evidence against the Templars:—John de Werdel, a Minorite, testified that he had recently heard that a Templar named Robert de Baysal was once seen running about the fields, crying out, "Alas! alas! that I ever was born, as I have denied God, and sold my soul to the devil." Henry Thanet, a bigoted Irishman, had heard that a certain Templar had in his possession a brazen head, with two faces, which answered all questions put to it. He also had heard that a certain Preceptor of Pilgrim's Castle was in the habit of making the candidates he received into the Order deny that Christ was aught but a man. Wm. de la Forde, a priest, had heard a priest of the Order of St. Augustine, but who was then dead, say that the Templar Patric, of

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Ripon, had confessed to him that at his reception into the Order he was directed to disrobe himself of everything except his shirt and drawers, and that, in that situation, he was conducted through a long dark passage into a secret chamber, and there made to deny his God and Saviour; that a representation of the crucifixion was then shown him, and he was told that although he had hitherto honored that emblem, he must now dishonor it by spitting upon it, and that he did as requested. After he had spat upon the emblem of the crucifixion, they brought an image of a calf and placed it upon an altar, and then told him that he must kiss the image, and that he felt compelled to do so and complied. That they next blindfolded him and led him around the room, the brethren hissing him as he passed. On being interrogated as to when he first heard of these things, this witness replied that it was immediately after the arrest of the Templars. John de Nassington had heard that the Templars annually celebrated a solemn festival, at which they prostrated themselves before a calf and worshipped it. John de Eure, Knight-Sheriff of the County of York, deposed that some six years ago he invited Wm. de la Fenne, Preceptor of Wesdall to dine with him; and that after dinner Fenne embraced the first opportunity to draw a singular book out of his pocket and hand it

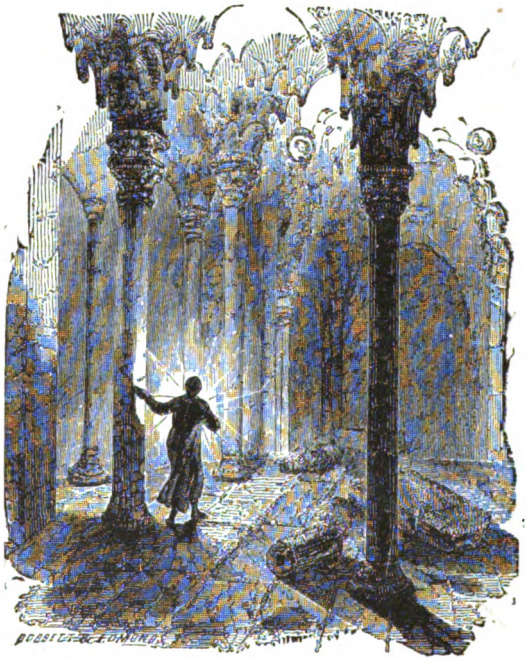
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to his lady to read, and that in it she found a piece of paper, on which was written heretical doctrines of the most abominable character—to the effect that Christ was not the son of God, nor born of a virgin, but was conceived of the seed of Joseph, the husband of Mary, and after the manner of other men; and that Christ, instead of being of divine origin, was a false prophet, and was not crucified for the redemption of mankind but for his own sins. On hearing this evidence Wm. de la Fenne was brought before the inquisitors and interrogated, when he admitted dining with the sheriff, and that he lent his lady a book; but denied all knowledge of the piece of paper or its contents.

The Senior of the Order of Minorites stated that on a certain occasion he was partaking of the hospitality of the Templars at the Preceptory of Ribstane, in Yorkshire, and that when grace had been said after supper the chaplain of the order reprimanded the brethren, saying: "The devil will burn you." Hearing a confusion he got up, and as near as he could recollect he saw one of the brethren standing with his face to the west and his back to the altar —a heretical position to stand in. At another time he was the guest of the Templars of Wetherby, in Yorkshire, and when evening came he learned that the Preceptor was not

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coming to supper, as he was arranging some relics he had brought home from the Holy Land ; and that about the hour of midnight he found himself alone, and hearing a singular noise in the chapel, he got up and looked through the key-



hole, when, to his great astonishment, he saw a great light therein, and the brethren acting in a very mysterious manner, upon which he made his escape as soon as possible. And on the morrow he interrogated one of the brethren as to the light and the remarkable proceedings he

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had witnessed, and that the brother, aghast and horrified at finding their rites and ceremonies had been seen by the profane, said to him: "Go thy way, and if you have any regard for yourself never mention this again."

N. de Chinon had heard that the son of a certain Templar had peeped through a crack in the wall of the chapter room, and saw a person who was about to be professed, slain, because he would not deny Christ; and that upon learning what his son had witnessed, the Templar requested him to become a Templar, and on his refusal, he also was killed.

At the close of the examination of these pliable witnesses, the Chief Inquisitor exhibited two confessions, extorted by the rack from French Templars. The first one stated that on his admission into the Order, he was required to spit upon the cross and deny Christ, which he did. In the confession of the second, he stated that he was received into the order in the house of the Temple in London, by Robert de Torville. That at his reception the Master showed him, on a missal, an image of Christ on the cross, and commanded him to deny him who was crucified; that this command terribly alarmed him, and he exclaimed, "Alas! my Lord, why should I do this? I will on no account do it;" but the Master again commanded him to comply, and said the act should never

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harm either his soul or conscience. Still the deponent resolutely refused to deny the Saviour, or insult his image, so, finally, as a compromise, the Master proposed to conclude the ceremony of his admission if he would swear that he would represent to the brethren that he had gone through with all the customary forms, and never reveal that any particular had been dispensed with. These confessions were wrung from the two Templars by torture on the rack, by the inquisitors, in the Temple in Paris. Subsequently one of them revoked his confession, when he was again tortured until he withdrew his revocation.

John W. de Bust, also a Minorite, stated that he had heard another Minorite say that he had been informed that there was, in a secret place of the house of the Temple in London, a gilded head, and that when one of the Masters was dying he summoned to his presence several Preceptors, and told them that if they were ambitious of power, dominion, and honor, they had only to worship that image, and their wishes would be gratified.

Gasper de Nafferton, of the parish of Ryde, deposed that he was in the employ of the Templars at the time Wm. Poklington was received into the Order, and that Poklington made his appearance at the Temple, in the habit of a member of the order, and was ac-

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companied by Wm. de Grafton, Preceptor of Ribstane, Wm. de la More, Fontebriggs, and other Templars. That during the first watch that night they assembled in their place of meeting, and caused deponent to be awakened, to assist at a certain ceremony, and that after doing this they ordered him and his clerk to go out of the hall, and then sent for the person who was to be initiated, and on his arrival in the ante-room, an officer of the Order immediately closed all the doors opening outside, so that no one could get in or out, and thus they remained till daylight; but of the nature of the proceedings, during that time, he knew nothing, because, at the closing of the doors, they warned him not to attempt to look inside, for if he did so, death would be the penalty. That on the following day he saw Poklington, clothed in the habit of a Templar and looking very pale and sorrowful. He afterwards went into their place of meeting, and there found books and other articles removed from their usual places, and other indications of some mysterious ceremony.

Not satisfied with the important testimony already given, the Inquisition next procured the appearance of a number of harlots, who unblushingly testified to some of the most vile and disgusting practices in their line, with the Templars; and their evidence was respectfully lis-

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tened to by the papal inquisitors, and recorded by their notaries with all due care and precision.

Having exhausted their supply of witnesses, the inquisitors ordered all the Templars confined in the Tower and prisons of the city to be assembled in the Church of the Holy Trinity to hear the aforesaid irrefragable testimony read. After listening to the mass of stuff presented as evidence, the Templars asked for copies of it, which were furnished. They then asked for time to examine the evidence and prepare their answer thereto, and this was also graciously granted, and they were allowed eight days in which to prepare their defence. They were then returned to their places of confinement. Before, however, the allotted time had expired a papal officer, accompanied by scribners and witnesses, was sent to see if they would not then set up their defence. The Templars replied that being unlettered men, not familiar with the law, and not being allowed to employ council, no means of defence was open to them; but they desired to make a public declaration of their faith and principles and a statement of their present situation. They were then left to themselves till the expiration of the allotted time, when they were again brought before the inquisitors, and after being seated and the proceedings formally opened, Sir Wm. de la More

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presented their declaration and statement, which, among other things, set forth the injustice and barbarity of their terrible persecution. Following a brief preamble, their declaration was in substance as follows:—That all of the brethren of the Temple here assembled, each and all of us, are Christians, and believe in our Saviour Jesus Christ, in God our father, the Omnipotent, and we declare that our religion is founded on vows of chastity, obedience, and poverty, and that of aiding in the conquest of the Holy Land with all the power and might that God has given us. And we each and all of us, for ourselves and our Order, firmly deny all manner of evil doings, and of everything contrary to the true faith; and for the love of God and for charity we beseech you that we may be treated like Christians and defenders of the true faith, for we have guarded and defended the true faith, our religion, and all that is good, honest, and just, according to our knowledge and ability. And we would bring forward all Christians, not our enemies, among whom we have resided and with whom we have had any acquaintance, to say in what manner we have spent our lives; and if in the course of our examinations we have said or done anything wrong, it has been through ignorance. And we further pray that our examination may be read and heard before ourselves and the

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people, and in the very language and words in which it was given and recorded.

This declaration, instead of being received in the spirit in which it was given, highly exasperated the papal inquisitors, as they had hoped that the long imprisonment and tortures underwent by the Templars had brought them into a state of mind that would impel them to endeavor to save their lives by making a confession of guilt. Such a declaration as the above was, therefore, considered to be highly presumptuous and defiant, and it was decided to again bring the Templars to torture more terrible than they had yet suffered. This was the reply made to an appeal for justice and mercy by a body of persecuted and crushed men—a response characteristic of the Inquisition.

In obedience to the orders of the inquisitors the Templars were placed in solitary confinement in damp and loathsome dungeons, and kept on an allowance of bread and water. The prisons in which they were now confined were Newgate, Oldgate, Bishopsgate, Creplegate, a house formerly belonging to one John Banguel, and the Tower. They were now constantly subjected to all the terrible tortures at the command of the Inquisition; and to insure the faithful execution of their barbarous orders, a number of French monks were brought over

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and placed in charge of the instruments of torture. The method of procedure was to put a prisoner to torture to a point that threatened his life, when a crafty priest would appear, and by promises of liberty and restoration of their property, endeavor to secure the desired confession. But, with the exception of two poor serving brethren and one apostate and fugitive of the order, the Templars, as they had always done, resolutely and unflinchingly maintained their faith and innocence. The craven apostate, Stephen de Stapelbrugge, after being put to the rack, yielded, and to save himself from further torture made the following confession: That there were two modes of profession in the Order, the one good and lawful, and the other antagonistic to the Christian faith. That he was received into the order by Bryan le Jay, Grand Preceptor of England, at Dynneslee, and was led into their chapel and the door closed as soon as he was fairly inside. That after his entrance he was placed in position, and two Templars, with drawn swords, stood one on each side of him. That a crucifix was placed before the Master, and when all was ready the Master said to him, "Do you see this image of the crucifixion?" To which he replied, "I see it, my lord." The Master then said, "You must deny that Christ was God, and that Mary was his mother, and you are to spit upon the

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cross ;" and that through fear of death he did so deny with his lips but not in his heart, and that he spat beside the cross, not on it. That he then knelt and with uplifted eyes and clasped hands, and with devout ejaculations besought the mercy of Christ, declaring that he cared not for life or any severity of penance, but only for the salvation of his soul.

The confession wrung from the two serving brethren were of a similar nature to the foregoing. Following these extorted confessions an attempt was made to force a confession from the Master of the Temple, Wm. de la More. The Papal Bishop of Chichester, taking with him certain crafty priests and scribners, entered the prison where De la More was confined, and ordered that he be brought before them, and on his arrival every cunning artifice and device the crafty papists were master of was resorted to to gain the desired confession. But the Master resolutely maintained both his own innocence and the innocence of his Order, declaring that he was not guilty of the heresies mentioned, and that he never would confess to crimes he had not committed, let the consequences be what they might. Finding that his fortitude could not be shaken, he was returned to his dungeon, where, in a few months, he died ; whether from his sufferings on the rack or by strangulation never transpired.

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Into a Dungeon of the Inquisition.

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Another noble example of unwavering faith, and unshaken fortitude, was exhibited by Himbert Blank. He was a knight of high honor and unbending pride. From the first, he strenuously protested against the summary proceedings of the papal inquisitors. After having been subjected to torture and other cruelties for five years, he was condemned to be loaded with chains and confined in a dark dungeon for life, which was not long, as he soon after died, no one knowing how—adding another bright name to the long list of martyrs, and another dark crime to the calendar to be tried by the last great tribunal.

As one of the principal objects of the pope, in persecuting the Templars in England, was plunder, therefore when he learned that the king had forestalled him by seizing the Templars' property, he was highly exasperated, and immediately addressed bulls to the king and to the principal earls, and barons of the kingdom, setting forth the proceedings of the council of Vienne, and the publication of a papal decree, vesting the property belonging to the Templars in the brethren of the hospital of St. John, and commanding them to deliver it to the members of said order, forthwith. Orders were at the same time sent to the Archbishops of Canterbury and York to enforce, by ecclesiastical censures, the execution of the pope's commands. This

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action of the pope was considered by the king and his nobles as a piece of arrogant assumption and pretext to get the property of the Templars, in Great Britain, into his own hands, therefore they determined to resist it. Accordingly, the king wrote to the prior of the hospital of St. John, at Clerkenwell, telling him that the pretensions of the pope, to dispose of property within the realm of England, without the consent of parliament, was derogatory to the dignity of the crown and the royal authority. In the meantime the king continued to dispose of the property of the Templars, conveying some of it to merchants of whom he had borrowed money. His holiness, however, was unremitting in his efforts to secure the coveted prize, and at last, by exhortations and menaces, he succeeded in moving the craven king, to yield, and surrender the remainder of the property of the Templars to the pope's beneficiaries. The king then sent orders to the guardians of the lands of the Templars, and to the barons who were in possession of the estates, commanding them to deliver them up to representatives of the hospital of St. John.

PERSECUTIONS IN SCOTLAND.

While the persecutions were being carried on in England, similar proceedings were commenced against the Templars in Scotland. The

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first examination took place in the parish church of the Holy Cross, at Edinburgh, before the Bishop of St. Andrews, and John de Solerio, the pope's chaplain. The first Templar examined was Walter de Clifton, who stated that the brethren of the order in Scotland received their orders, rules, and observances from the Master of the Temple in England, and that the Master in England received his charter from the Grand Master, and the chief convent in the East. That the Grand Master, or his deputy, regularly visited the order in England and other countries where the order were numerous, and summoned chapters and made regulations for the proper conduct of the brethren, and the administration of their property. He was then interrogated as to the mode of his reception into the order. To which he replied, that it was at the Temple Bruere, in the county of Lincoln, where Sir William de la More held a chapter, and that he made application to the officers and assembled brethren to be received into fellowship with them, and to wear the habit of the Templars. That on making his application, he was told that he had no idea, or correct conception of what it was he asked in seeking admission into the Order; that he would find it a very difficult matter for one who had always been his own master to become the servant of another, and to have no will of his

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own. But, notwithstanding these representations of the rigor of the rules and regulations, he still continued to seek their fellowship and habit. After giving these assurances they led him into an inner chamber, where they held their chapter. There he found the Master, and after due preparation, he was caused to kneel, and on his bended knees, and with hands clasped, he again prayed for the fellowship and the habit of the Temple. That he was then requested to answer questions, in effect as follows: Whether he had any secret infirmity of the body that would prevent him earning a livelihood? whether he had any quarrel with any man? whether he was betrothed to any woman? These questions being answered satisfactorily, he was then asked certain questions, the nature of which he was not at liberty to disclose, as it would be a violation of his obligation. The Master then asked the brethren if they consented to the reception of Walter de Clifton, and they unanimously answered "We do." Thereupon the Master and brethren arose and concluded the ceremony in the following manner: He again knelt, and on his bended knees, and with his hands joined, solemnly promised that he would ever thereafter be the servant of the Master and of the order, for the purpose of defending the Holy Land. Having done this, the Master took from the chaplain the book

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of the Holy Gospels, upon which was an illustration of the cross, and requested him to lay his hand upon the cross, and swear to God to be ever thereafter chaste and obedient, and to live without property. After so swearing, the Master gave him the white mantle and placed the coif upon his head, after which he made him sit down on the ground and charged him as follows: That from thenceforth he was to sleep in his shirt, drawers, and stockings, girded with a small cord; that he was never to tarry in a house where there was a woman *enciente;* never to be present at a wedding ceremony, or at the purification of a woman, and then instructed him in the secrets of the order. The inquisitors then asked him where he had passed his time since he joined the order, and he replied, that he had dwelt three years at the Preœptory of Blancradok in Scotland, three years at the Temple Newsom in England, and one year at the Temple in London. He was then asked concerning the brethren in Scotland, and answered that John de Hueflete was Preceptor of Blancradok, which was the chief house of the order in that kingdom, and that the other brethren having heard of the seizure of the Templars, and their terrible treatment, threw off their habits, and left for parts unknown.

Monks and priests were particularly forward in volunteering their testimony against the Tem-

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plars, and the following are samples of the absurd trumpery sworn to by those Romish zealots in Scotland: That, while the receptions of Orders loyal to the Catholic Church were open to the public, and attended by the friends and neighbors of the person about to take the vows, the Templars kept all of their ceremonies shrouded in deep mystery, and, therefore, the worst was suspected of their secret meetings; that they always closed their doors against the poor and needy, and extended their hospitality only to members of their own Order, and to the rich and powerful; that they were always enemies of the Catholic Church and its head, the holy pontiff. That they appropriated the goods and chattels of their neighbors without regard to law, or justice; that the Templars never would have lost the Holy Land, if they had been true Catholics. One abbot testified that he knew nothing of his own knowledge, but he had heard a great deal and suspected much more. The tenants and farm hands of the Templars stated that their chapters were mostly held at night, and that the proceedings were conducted with great caution and secrecy.

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CHAPTER VII.

PERSECUTION.—MURDER.

The Bishop of Winchester, a Bigoted Papist, incites the People to Insurrection.—Causes the Murder of an eminent Free Mason in London.—Persecutions of the Order in the States General, and other Parts of Europe.

FOLLOWING the sanguinary persecutions and martyrdoms recorded in the two previous chapters, we come to the period when Henry the Fourth was in his minority. At that time the regal power was vested in Humphry, Duke of Gloucester, and Henry Beaufort, Bishop of Winchester. The latter was a bigoted papist, vain and haughty, and on his being invested with power, he began to exhibit his true nature by acts of tyranny against all whom he found in his way, and he found no trouble in securing agents and followers enough to assist him in gaining his ends.

As the Church of Rome has always arrogated to itself the right to know everything that was transpiring, both social, political, and re-

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ligious, in countries where they had the power to enforce their behests, it has placed itself in bitter antagonism to all secret societies, particularly the order of Free Masons. Therefore, as it was in conformity to the principles of the Catholic Church, and congenial to the fanatical nature of this bishop, he embraced the first opportunity to proceed against the Masons in England, with the determination to either bring them under subjection, or break up their organizations. Finding that the task of breaking them up would be a difficult one, he managed to procure the enactment of a law to abolish the order of Masons throughout the realm. This act proved to be a dead letter, as the fraternity were nowhere interfered with, nor even an attempt made to enforce the bishop's law. Thus thwarted in his cherished designs, the crafty prelate determined to enforce his law himself, and to this end gathered about him a large number of his fanatical followers, with a view to usurping the government, to the extent, at least, of carrying out his measures; but this coming to the knowledge of the Duke of Gloucester, he sent in great haste for the Mayor of London, and when he had come into his presence, he commanded him to see that the city was securely watched and guarded, as an attempt to take it would be made that night. The bishop, either hearing that unusual meas-

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ures were being taken for guarding the city, or for some other reason, deferred his attack until nine o'clock the next morning. When, with a large band of armed followers, he attempted to enter the city by the bridge, but not being strong enough to force an entrance, he held his position until he had gathered a large additional force of archers and men-at-arms, when a furious assault was made on the gate, which was repulsed; a parley was then arranged which resulted in a partial reconciliation of the Duke of Gloucester with the fanatical bishop, and peace was restored to the city.

Subsequently a great council was held at St. Albans, which was adjourned to Northampton; the followers of the members of the council coming armed with staves and iron bars. However, after a stormy session and much threatening, a peaceable solution of the difficulty was reached. The duke exhibited six articles against the bishop, and among them the following: That the Bishop of Winchester had, in his letter to the Duke of Bedford, plainly declared his malicious purpose of assembling the people and inciting them to rebellion, contrary to the king's peace. The answer of the crafty bishop to this was, that he never had any intention of raising a rebellion, or even of disturbing the peace of the nation; that it was true he sent for the Duke of Bedford to come over in

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haste, but it was to settle all things that were prejudicial to the peace and welfare of the kingdom, and although he had written that if the duke tarried, we should put the land in adventure by a field of battle, such a brother ye have plotting here, he did not mean it of any design of his own, but concerning the secret and seditious assemblies of *Masons*, who, being dissatisfied with the last Act of Parliament, concerning their wages, had made many seditious speeches and menacing threats against great men of the kingdom, which tended much to rebellion; and that the Duke of Gloucester did not endeavor, as he should have done in his position, to suppress those unlawful assemblies, therefore, he feared that the king and his subjects must have made a field to withstand them; it was to prevent this that he desired the Duke of Bedford to come over. But fearing he had been too precipitate, the bishop determined on a cautious policy, and to this end he corrupted the Parliament, and through it influenced the king to grant him letters of pardon for all political offences committed by him, notwithstanding this was contrary to the statute of provisors and other acts of premunire.

A further evidence that the bishop's charges and imputations against the Masons were regarded as false and groundless was the fact that they continued in the undisputed right to

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meet as usual; for although papal influence was powerful in the government, still the sympathy of the mass of the English people was with the Masonic fraternity.

After securing ample and irrefragable evidence that the designs of the bishop were not only fanatical but treasonable, the Duke of Gloucester determined, if possible, to bring him to justice. Therefore he drew up articles of impeachment against him, and personally presented them to the king, requesting that judgment might be pressed on him according to his crimes. The king immediately referred the matter to his council, but as most of the members were either bigoted papists or under papal influence, they managed to favor the bishop by delays and other crafty expedients until the duke, becoming discouraged, dropped the prosecution, and thus the bishop escaped the penalty of his crimes.

Had it not been that the Duke of Gloucester was at this time protector of the realm, and that the execution of the laws and all that related to civil magistrates centred in him, the Order of Masons would have been mercilessly persecuted by the Romish bishop and his creatures. As soon as the bishop had extricated himself from the dangerous situation his treasonable acts had placed him in, he determined to destroy the duke at all hazards, and accord-

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ingly commenced laying his plans for that purpose. First, by the aid of his creatures, he procured the arrest and conviction of the duchess for sorcery and witchcraft. It was alleged that there was found in her possession a waxen figure of the king, which she and her associates melted in a magical manner before a slow fire, with the intention of causing the king's life to waste away by like insensible degrees. As such an accusation was well calculated to challenge belief in an ignorant and superstitious age, the duchess was convicted and condemned to suffer public exposure for three days, and then be imprisoned for life; which outrageous sentence was fully executed.

As was expected by the cunning bishop, the duke was highly exasperated at the barbarous treatment of his wife, and made such a resistance to the proceedings as enabled the bishop to have it construed into sedition and treason, and have the duke arrested on charges to that effect, and, after a brief clandestine trial, he was shamefully murdered. Five of his servants were likewise condemned to be hung, drawn, and quartered; but the Marquis of Suffolk, through a mean and pitiful affectation of clemency, brought them pardons and saved their lives, after they had been hanged, cut down alive, stripped naked, and marked with a knife to be quartered.

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The pretext made use of for murdering the servants was that they were united with the duke to destroy the king and parliament, and set the duchess at liberty.

The taking of the duke's life was so unjustifiable and so sudden that it produced a profound sensation throughout the land, and his death was universally lamented. Being a great lover of his country and a friend to the poor and oppressed, he had the surname of good applied to him. By the death of the duke the Masonic fraternity lost an eminent brother and true friend. The priestly scoundrel who had persecuted the duke to death did not live long to gloat over his success, and his death was characteristic of the baseness of his craven nature; for when dying he used the following mean and cowardly expressions:—If the kingdom would save my life, I am able, by my power and cunning, to get it, or with my money to buy it. Will not death be bribed, nor money do anything? Why should I die, that have so much wealth?

At this time the Masonic fraternity comprised within its ranks a large number of men of superior ability and acquirements, as is evidenced by the superb edifices erected by them, notably King's College Chapel, at Cambridge; and they stood so high in the estimation of the higher classes that the king desired to

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join them, and was made a Mason by the Duke of Gloucester, a few years before the death of the duke.

PERSECUTIONS IN THE STATES GENERAL.

Weak persons are usually jealous of their rights, and easily alarmed. This was the case of the States General of the United Provinces. The rulers, finding that the Masonic fraternity had lodges in nearly every town within their government, began to be very much alarmed, as they could not understand the necessity of the Masons veiling all their proceedings in mystery if only the subjects of architecture and masonry were discussed. For this reason the belief soon gained ground that the secrecy related to something dangerous to the government, and, therefore, the society should be broken up. Accordingly an edict was issued, which recited that although nothing had yet been discovered either in the practice of the fraternity as an order, or as individuals, that was contrary to the peace of the republic or to the duty of good citizens, they were resolved, nevertheless, to take measures to prevent any dangerous consequences that might ensue, and for this reason declared that all lodges or assemblies of Free Masons should be abolished; but, notwithstanding this ordinance, a lodge composed of a number of men of wealth and

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position continued its meetings as usual. This coming to the knowledge of the magistrate, he ordered that all of the members of that lodge be at once arrested, which was done; and on their examination the Master and Wardens declared that, although they were not at liberty to disclose the secrets of the Order, yet if any magistrate chose to be initiated they would then be satisfied that the ritual of Free Masonry contained nothing but what was good and commendable. The magistrates accepted this proposition, and proposed that the town clerk should be initiated; and the Master and brethren, finding him a suitable person to be made a Mason, initiated him. After his reception into the Order he made so favorable a report of the proceedings in the lodge that the authorities not only annulled the edict, but all joined the order themselves, and established a lodge for their own use.

SINGULAR PERSECUTION IN VIENNA.

Some ladies at court, with the characteristic curiosity of their sex, endeavored to get the secrets of Free Masonry. Failing to accomplish it by coaxing or bribery, they next endeavored to get some of their friends initiated into the Order, but in this they also failed. Being now highly exasperated at being repeatedly baffled in their singular undertaking, they had recourse

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to the empress, and at length succeeded in influencing her so far as to get an order for the suppression of the lodges in that city. But their curiosity and malice were not destined to be further gratified, for it turned out that no less a personage than the emperor himself was a Mason; and upon his learning of the machinations of the women, he put a summary stop to their proceedings, declaring that all of their charges and representations were false and groundless, and that he would answer for the conduct of the fraternity in his dominions thereafter.

PERSECUTION IN SWITZERLAND.

A large number of the fraternity, fleeing from persecution in other countries, took refuge in Switzerland, believing that in that republic they would be out of the reach of their Catholic enemies. But in that they were mistaken, for the papal emissaries soon succeeded in influencing the authorities to the extent of getting the following edict promulgated against them:

We, the Advoyer, the great and little council of the city and republic of Bern, make known to all men by these presents: Having learned that a certain society called Free Masons spreads itself more and more every day into all the cities and towns under our government, and that the persons who have joined the said society are received under various solemn engagements, and even by oath: Where-

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fore, having seriously reflected upon the consequences thereof, and considered that such meetings and associations are directly contrary to the fundamental laws and constitutions of our country; therefore it is incumbent on us to discountenance any secret assemblies under our government, which are maintained without our knowledge and express permission. Moreover it has appeared to us that if an effectual remedy was not immediately taken, the consequence of such neglect would be dangerous to the state. For these reasons we find it absolutely necessary to dissolve and abolish the said society, which we do by these presents; and henceforth and forever we forbid, annul, and abolish it in all our territories and districts, to all persons who now are or shall hereafter come into our dominions. And we do in the first place ordain and decree that all those of our subjects who are actually known to be Free Masons, shall be obliged to abjure, by oath, the engagements they have entered into with said society before the bailiff of the district in which they live without delay. And as to such of our subjects as are Free Masons, without being known to be such, they must also renounce their obligations in the space of one month from the date hereof; and those who are now absent must submit to the same terms, to be reckoned from the day of their return, not only to accuse themselves, but to abjure and renounce their engagements. Those in our capital city must present themselves to the reigning Advoyer, and those in other localities to the bailiff of the place, and from them they shall receive assurance of safety to their persons if they abjure and renounce their obligations to the aforenamed order.

Upon failure in any part hereof, they shall undergo the punishment hereafter declared. But to the end that no person shall dare, for the time to come, to entice, tempt, solicit, or be so solicited and tempted to engage himself or themselves into this secret society of Free Masons, we have decided to ordain and decree as follows: That all those

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Masons who shall hereafter hold their lodge meetings in our dominions, as also those who may frequent such meetings or be seen around them, shall all and every of them be subject to a fine of one hundred crowns, without remission, for the first offence, and for the second offence be subject to a rigorous punishment, at the discretion of the ruling magistrate.

And touching the place or lodge where these meetings are held, the person who shall let any room or rooms to be used for that purpose shall be subject to the same pains and penalties as those belonging to and meeting in such assemblies.

And we further ordain and command that all our bailiffs and ministers of justice do cause these presents to be published and put up in all public places, and see that these, our commands, are strictly executed.

Given under our great council, the 3d of March, 1845.

ATTEMPT AT PERSECUTION IN MALTA.

The following is the substance of a letter addressed by the Bishop of Malta to his diocese:

"We have, in times past, felt it our duty to conceal, as much as possible, the vile sins that may be committed by a few persons, in secret, so that the bad example of these may not be made known to, or followed by others, to the great scandal of the church, and corruption of good morals. Heretofore this policy has been followed by us, as we are taught to listen for a while, silently; but, meanwhile, search diligently—'*audi tacens semul et quærens.*' We now draw your attention to the abominable as-

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semblage, that detestable Lodge of Free Masons, for we are at a loss for an epithet strong enough to denounce their meetings now held in a building in an obscure corner of the city of Senglea. After long suffering we are out of patience, and highly incensed to find that the means which, with evangelical prudence, we have hitherto adopted to overturn and eradicate this infernal secret society, have proved futile, so that at length we feel ourselves under the necessity of publicly and determinedly raising our voice to warn all of our beloved diocesans to keep away from these meetings, whose aim is to loosen every Divine and human tie, and if possible, to destroy the very foundations of the Catholic Church. We also threaten, with the thunders of the Vatican, any, and all persons, who belong to the aforenamed secret society, or who are in any way connected with it, or who directly, or indirectly, render it assistance in any of its acts.

"With mingled anguish and rage, we heard almost immediately, on its organization, of the formation of this detestable lodge, and being very desirous that the land under our spiritual dominion—the Islands of Malta and Gozo—should continue in ignorance of what was being done under the veil of darkness, by a few presumptuous heretics, and ill-advised persons; and that none of our flock should by chance, or

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from mercenary motives, be tempted to join this pestilential sink of iniquity, we have, as yet, only adopted the evangelical plan of secretly warning and admonishing, hoping always that the innovations made on the Divine laws established by our holy church, may thus be foiled and become harmless. But seeing now that in spite of all our secret opposition to this society, and admonitions to our flock, these lodge meetings still continue, we do, in the name of God Almighty and the Holy Church of Rome, denounce, condemn, and proscribe, in the most vehement manner, the meetings and all the proceedings of this lodge of abominations; the same being antagonistic to the policy and teachings of our church, destructive of every established law and mundane authority, contrary to evangelical maxims, and as tending to disorganize, put to flight, and utterly destroy whatever of religion, of morality and good there is in the Catholic faith, under the deceitful veil of nobility and a specious freedom. We therefore find it to be our duty to address you under these deplorable circumstances, to incite you to entertain the most profound horror, and deep indignation for this abominable Order and their lodges, by us this day publicly condemned, to regard Free Masonry as a common sewer of filth which endeavors, although yet in vain, to vomit hell against the immaculate purity of our

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sacred religion Its pernicious orgies are intended to overthrow the good order that now reigns on earth, and promote an unbridled freedom of action, unchecked by ecclesiastical law, for the gratification of the most depraved and disorderly passions. Do not allow yourselves to be deceived by their seductive language which proffers fraternity and apparent reform, but in reality tends to discord, universal anarchy, and the distraction of all religious and philanthropic establishments. Their leaders industriously hide their dark designs by deceitful and never-to-be-redeemed promises. The great solicitation evinced to conceal every action of this society under a mask, should make you distrust its word, for all honorable undertakings are manifest and open, courting observation and inquiry; sin and iniquity alone hide themselves in secrecy and mystery.

"Fathers of families, you, also, who are entrusted with the education of youth, be ever diligent and watchful of your precious charge; see that they be not contaminated by this plague spot which, although now confined to one lodge, yet threatens to spread the pestilence among us. Scrutinize the books they read, and examine the character of their associates. It is a well-known practice of this infernal order to seduce young men into its ranks under the pretext of communicating scientific knowledge.

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Flee then, O beloved Catholics, as from the face of a venemous serpent, from the society, even from the neighborhood of these monsters in human form.

"Finally we prohibit all persons of whatever grade or condition from having any intercourse with this lodge, and we order all good Catholics to prevent, by every means in their power, the assemblage of these meetings, and also enjoin on you to denounce to us all persons who are known to belong to this lodge.

"DON FRANCISCUS XAVIERUS CARANANA.

"October 14th, 1843."

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CHAPTER VIII.

A VIEW OF THE SANGUINARY ENEMY OF FREE MASONRY.

An Epitome of the History of the Roman Catholic Church. — Its Origin, Rise, unscrupulous Ambition. — The Zenith of its Power. — Universal Domination in both Ecclesiastical and Civil Affairs. — The Audacity, Arrogance, and Presumption of its Popes and Priests. — Its Intolerant and Sanguinary Character. — Obedience or Death. — The Inquisition, Its Merciless Proceedings, Its Tortures. — The Auto-da-Fé. — The Dark Ages. — Miscellaneous Matters.

In considering the terrible persecutions that Free Masons have been subjected to by the Romish Church, an insight into the history and character of this crafty and relentless institution will serve to render the foregoing accounts more intelligible.

In the time of the apostles the church consisted of a company of believers in the Lord, united together in covenant relationship for the worship of God and the maintenance of Gospel doctrines. The rulers of the churches were called either elders or bishops. They were persons of eminent gravity, and such as had distinguished themselves by their superior sanctity

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and merit. A bishop, during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was usually so small that it met in a private house. In the course of time, however, the beautiful simplicity of the primitive churches was abandoned, and a variety of church dignitaries were created and substituted for the elders of the apostolic age. This constituted the corner-stone upon which the structure of papal supremacy was ultimately reared.

In the year A.D. 312, the Emperor Constantine pretended to have seen a luminous cross in the clouds, bearing the inscription, "By this overcome;" and that following the appearance of the cross, Christ appeared to him in a vision, and directed him to make the symbol of the cross his military ensign. This wonderful vision, he claimed, induced him to embrace Christianity. Soon after his professed conversion he commenced to remodel the government of the church, so as to make it conform to the government of the state. From this originated the pretentious dignities of patriarchs, exarchs, archbishops, and prebendaries, intended to correspond with the several offices and dignities connected with the administration of the civil government of the empire. Taking these newly-constituted dignitaries under his charge, he loaded them with wealth

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and worldly honors, and lavishly endowed the churches over which they presided. From this time onward the progress of priestly domination and tyranny was rapid. The lofty title of patriarch was bestowed on the bishops of Rome, Alexandria, Antioch, Jerusalem, and Constantinople, and they assumed the right and prerogative to receive appeals from both metropolitan and provincial synods, to censure the bishops, and to pronounce absolution upon favorites, even though they were criminals.

These evidences of the power and greatness of the church dignitaries had such an influence on the minds of the multitude, that the See of Rome soon became a seducing object of priestly ambition. Therefore it frequently came to pass that when a new pontiff was to be elected, the city of Rome was agitated with cabals, dissensions, and tumults, fierce and bloody. The intrigues and dissensions that prevailed in Rome in A.D. 366, culminated in a bloody riot. At this election one faction elected Damasus, while another party chose Ursicinus. This double election gave rise to fierce warfare between the two factions, and was carried on for several days with the utmost barbarity; so that in this election no less than one hundred and fifty persons were slain in the church alone, while great numbers were killed in different parts of the city. The bloody contest ended

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in a victory for Damasus; therefore he was declared pontiff, head of the Church of Christ, in the See of Rome.

Amianus, a Roman historian, in referring to this subject, says:—"It was not strange that those who were ambitious of worldly greatness contended with such bitter animosity for the dignity of Bishop of Rome; for when they had attained the coveted position, they were sure of being enriched by the offerings of the poor, of appearing abroad in great splendor, of being admired for their costly coaches and sumptuous feasts, outdoing sovereign princes in their display and the expense of the table." This led Prætextatus, a heathen, who was Prefect of the city, to say:—"Make me Bishop of Rome, and I, too, will be a Christian."

As an example of the pride and arrogance of the bishops, even at this early day, it is related of Martin, Bishop of Tours, that he was invited to dine with the Emperor Maximus, and when a cup of wine was handed the emperor by a servant, he directed that it should first be offered to the bishop, expecting, of course, that he would receive it from the hands of Martin. Instead of this, however, Martin handed the cup to a priest of inferior rank who sat near him, thus intimating that he regarded him as of higher dignity than the emperor.

The history of Rome from this time onward

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has been characterized by arrogance, cunning, craft, duplicity, and an ambition to exercise supreme power, not only over the church, but state; not only over the See of Rome and the Government of the Roman Empire, but over the religious and civil affairs of the whole civilized world. The supreme object of this church has been and still is power—power to proselyte with fire and sword where other means fail; power for the sake of the worldly wealth, honors, and adulation it brings; and in the attainment of its ends it has shown a tenacity of purpose and will unparalleled in the history of the human race.

At this time (A. D. 400) there were five principal churches, each ruled by an independent patriarch, but the towering ambition of the Bishops of Rome soon began to manifest itself in attempts to lord it over the other churches, and, by constant watching and improving every opportunity presented by the vicissitudes of nations and governments, they ultimately gained complete supremacy not only over the whole church, but almost as complete sway over the crowned heads of the earth.

Among the first steps toward Romish supremacy was the procuring of the enactment of a law which favored the ambitious designs of the bishops of Rome. This law empowered them to examine and judge the bishops of other

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churches. Subsequently the bishops assembled at Rome, and, without considering the dangerous power they were entrusting to one of their number, and intent only on the privilege it secured to them of exemption from the jurisdiction of secular judges, declared, in the strongest terms, their approbation of this law, and even recommended that it take effect immediately. Another circumstance that contributed toward the rapidly-increasing influence of the Romish bishops was the custom that had obtained of referring to their decision, in consequence of their claim to apostolic descent, all questions concerning the apostolic doctrines and customs. This gave them occasion to issue a large number of letters, called decretals, which soon assumed a tone of apostolic authority, and began to be held in high estimation in the West, as flowing from apostolic tradition.

Still another circumstance contributed in no small degree to the power and influence of the Bishop of Rome, viz., the awe in which he was held by the barbarous but warlike tribes who now, in quick succession, poured in from the North, and conquered and ravaged Italy and the capitol of the ancient empire. From 408 to 476, Rome was repeatedly overrun by the fierce Northern tribes under Alaric, Attila, Geneseric and Odoascer. These barbarians, after having conquered the Romans, bore with the

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utmost patience and moderation the domination of the bishops and priests, for the reason that they looked upon them as the ministers of Christ, and as being invested with the same rights and privileges which distinguished the priests of their own deities. Nor was it strange that these superstitious barbarians, accustomed to regard, with feelings amounting almost to adoration the high priests of their own heathen deities, should manifest a readiness to transfer their veneration to the priests of Rome, especially when they saw the multitude of heathen rites that they practiced in their so-called worship of Christ, and the willingness of the Roman pontiffs to adapt their religion to the views of their conquerors. The policy of the Romish church, however, was to gain complete ascendency over these heathen tribes, in religious matters at least, and in this they ultimately so far succeeded that the barbarians greatly contributed to increase the wealth and power of the church.

After the fall of the ancient capital and its consequent diminution of political importance, the bishops of Rome found it necessary, in order to maintain their influence over the other churches, to assert, with renewed earnestness, the pretensions, which they had before hinted, of their Divine right of supremacy, in consequence of their claiming to be the veritable suc-

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cessors of the Apostle Peter, who, they now asserted, was the first Bishop of Rome, and was constituted by Jesus Christ the supreme head of the Church. Even at this day they sustain this assumption as to Peter by material evidence, among which is shown an impression of Peter's face on the wall of the dungeon he was confined in; a fountain in the bottom of his dungeon raised miraculously by him out of the rock for the purpose of baptising a fellow-prisoner; the marks of the Saviour's feet on a stone on which he stood when he stopped Peter when he was flying from the city. Also in the case of St. Paul, they claim that at his execution, instead of blood, there issued milk out of his wounds, and that, when his head dropped from his body, it gave three bounds, and where it rested there issued a stream of water, which still retains the appearance and flavor of milk. In regard to this assumption and miraculous evidence, there is no mention in the New Testament that Peter ever was in Rome; hence the best authorities have denied that he ever visited that city. It would be much easier to prove that Paul was the first bishop of the Church of Rome than that Peter was, for it is especially mentioned in the New Testament that Paul was in Rome and remained there two years. Now if Peter was also at Rome, and in the character of Supreme Head

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of the Church, it is remarkable that Paul should in no way refer to him, and that neither sacred Scripture nor any of the apostolic fathers should say one word in relation to the matter. Again, contrast the style in which Peter alludes to himself, to that adopted by his pretended successors, viz., Sovereign Pontiff of Rome, Apostolic Vicar, and Supreme Head of the Church. But admitting that Peter was in Rome, as claimed by the papist, did not this same Peter, with oaths and curses, deny his Master thrice, which, to say the least, did not indicate a high degree of apostolic holiness.

During the sixth century the city of Rome again several times witnessed the disgraceful spectacle of rival claimants to the papal throne, with bitter hatred, bloodshed, and massacre, contending with each other for the coveted position. One of these quarrels occurred between Symmachus and Laurentius, who were on the same day elected by rival factions to the pontificate. Each of the newly-elected popes obstinately maintained the validity of his election, and accused each other of the most detestable crimes, and, to their dishonor and the degradation of the Romish Church, most of their accusations were well founded.

A. D. 605, Boniface adopted the title of Universal Bishop, and applied to and persistently solicited the Emperor Phocas to confirm the title,

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with the privilege of handing it down to his successors. The emperor at length graciously granted the request, and decreed that the Church of Rome should be head over all other churches. The title thus obtained by Boniface has been worn by succeeding pontiffs to the present day; and this claim of supremacy has ever since been maintained and defended by them.

As it was the decree of the Emperor Phocas that constituted Boniface Universal Bishop, and enabled that proud prelate and his successors to tyrannize over the whole of Christendom, for many centuries, a brief notice of Phocas will be of interest here. Phocas was a native of Asia Minor, of obscure parentage, who entered the army of the Emperor Mauritius as a common soldier. Having obtained the rank of centurion, with the command of a hundred men, he happened to be with his command in the army, on the banks of the Danube, where he incited and headed a general revolt against the emperor among the troops, and then managed to get himself proclaimed emperor, when he immediately marched to Constantinople. So obscure had been the former condition of Phocas, that the emperor was entirely ignorant of the name and character of his rival, but soon found that the revolution had attained such gigantic proportions that resistance would be useless;

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therefore, with his wife and children, he made his escape toward the Asiatic shore, but the violence of the wind compelled him to land at the Church of St. Autonomus, near Chalcedon, where he waited the result of the revolution.

On the arrival of Phocas in Constantinople, the patriarch consecrated the successful usurper in the church of St. John the Baptist; and on the third day Phocas made his public entry in a chariot drawn by four white horses. The usurper now having control over the treasury, rewarded the troops who had joined his standard by a lavish donation; and, after having taken possession of the emperor's palace, he witnessed from the throne the games of the hippodrome. As soon as he had secured himself in the capital, he despatched his ministers of death to Chalcedon, where they dragged the emperor and his sons from their place of refuge, and first murdered the sons before the father's eyes, then closed the tragic scene by killing the emperor himself. After decapitating the victims and throwing their headless trunks into the sea, they returned to Constantinople, where the heads were exposed in conspicuous places to the gaze of the populace.

In the massacre of the imperial family, the usurper spared the wife and daughters of the emperor, but the suspicion of a conspiracy rekindled the fury of Phocas, when these unfortu-

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nate ladies took refuge in a church, then regarded as an inviolable asylum. Fearing the influence of the church, the vindictive and treacherous tyrant resorted to craft, and by solemn oaths, and promises of safety, he at length prevailed upon the ladies to quit their asylum, but he had no sooner got them into his power than he had them secretly murdered.

The imperial family being now all cut off, this monster began to proceed with the same inexorable cruelty against their friends, and all who had shown the least compassion for them, or had borne any civil or military titles in the late reign; and thus, throughout the empire, men of the first rank and distinction were either publicly executed or privately murdered. Some of them were first inhumanly tortured by having their hands and feet cut off, and some were set up as marks for the raw soldiers to shoot at, in learning the exercise of the bow. The common people met with no better treatment than the nobility, as great numbers of them were seized for speaking disrespectfully of the usurper, and either killed on the spot, or tied up in sacks and thrown into the sea.

Such was the man, and such was the imperial ruler of whom Boniface earnestly solicited the title of Universal Bishop, and in granting it, this monster in human form actually constituted Boniface pope—the first pope—and such is the

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foundation on which the pretentious title rests, the title which has been claimed and used by the successors of Boniface, even to the present day; presenting the blasphemous spectacle of a man puffed up with pride, claiming to be Christ's vicegerent on earth, issuing mandates from the vatican, demanding the unqualified obedience of the faithful, not only in Catholic countries, but in the United States. So much for the source of the *spiritual sovereignty of the successors to St. Peter.*

The bestowment of the title of Universal Bishop by Phocas on Boniface, and the consequent establishment of papal supremacy, was the memorable event in the history of popery, that embodied into one system all the false doctrines, corrupt practices, vain and superstitious rights and ceremonies, which had risen in the earlier stages.

Immediately upon the establishment of papal supremacy, the errors and corruptions of Rome were rendered binding upon all the churches. Now, by the sovereign decrees of his holiness, the pope, all must conform to the standard of Rome.

The famous bishop Gregory the Great, as he is styled by papists, was another actor in establishing papal supremacy. In this matter Gregory is worthy of the honor of being placed side by side with Phocas; partly because no

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man before him had done so much in defence of the proud prerogatives of the Roman See, but chiefly because by the base and servile flatteries he bestowed on that low-bred tyrant, he paved the way for the success of Boniface a few years later, in his application to Phocas for the title of Universal Bishop.

It is a humiliating piece of history for the Romish Church that discloses the utter abandonment of such a man as Gregory, when he could descend so low from his holy calling as to address that usurper, while his hands were yet reeking with the blood of his many slaughtered victims, in language like the following:—"Glory to God in the highest; who, according as it is, changes times, and transfers kingdoms. And because He would have that made known to all men which He hath vouchsafed to speak by His own prophets, saying that the Most High rules in the kingdoms of men, and to whom He will He gives it. Sometimes God *in His mercy raises up good men* to the throne for the relief and exaltation of His servants." Then, applying his remarks to Phocas, he added:—"In the abundance of our exaltation, on which account we think ourselves the more speedily confirmed, rejoicing to find the *gentleness* of your *piety* equal to your *imperial dignity*." Then, breaking out into unrestrained raptures, he exclaimed:—"Let the heavens rejoice,

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and the earth be glad; and, for your illustrious deeds, let the people of every realm now be filled with gladness. *And may the necks of your enemies* be subjected to the *yoke of your supreme rule.*" Yet but a few years previous to this we find this same Gregory lauding the Emperor Mauritius to the skies in the following terms: "Your pious zeal and vigilance for the preservation of the true faith are the glory of your reign, and a subject of joy to all the world. For these and many other reasons all should pray for the preservation of your life, and that your reign may be long and quiet; and after your death, as a reward for your piety, a happy race of *your descendants may long flourish* as sovereigns of the Roman Empire." Then Mauritius was alive and in power; now he was dead, and the usurper Phocas in his place—hence his adulation and servility were transferred to the reigning monarch, ignorant and bloody tyrant though he was.

Returning to Boniface; he had no sooner obtained the coveted title than he assembled a council of bishops in the Basilic of St. Peter's, and in a decree which he issued it was declared that no election of a bishop in any of the churches should henceforth be deemed lawful unless *confirmed* by the *pope.* And thus was the title of pope first used, and papal supremacy first enforced. It owes its origin to one

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of the worst of the human race, was procured by the basest means, and was in itself blasphemous and diabolical.

THE ELECTION OF POPES—RISE OF POPERY—ITS ARROGANCE.

Soon after the election of Pope Nicholas, an important decree was issued relative to the manner of electing popes. Previous to this time there had been no settled rules defining the electors of the popes, but they had been chosen by the whole Roman clergy, nobility, burgesses, and assembly of the people. The consequence of such a confused and jarring multitude uniting in the election was that tumults and bloodshed frequently occurred in the endeavor of different parties to elect its candidate to the position of successor to St. Peter, and vicar of Christ on earth. To prevent such scandals in future, and bring the elections under the control of the papal clique, Nicholas issued a decree that the power of electing popes should henceforth be vested in the cardinal bishops and the cardinal clerks. The cardinal bishops were the *seven* bishops who belonged to *Rome*, and the cardinal clerks were the twenty-eight ministers of Roman provincial churches. These were to constitute the college of electors, and were to be called the College of Cardinals. Hildebrand succeeded Nicho-

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las, and assumed the title of Gregory VII. He was, therefore, the first pope elected by the new College of Cardinals. No sooner did he find himself in the papal chair, than he displayed to the world the most odious marks of popish ambition. Not contented with enlarging the jurisdiction and augmenting the opulence of the See of Rome, he labored indefatigably to render the universal church subject to the despotic government of the pontiff alone; and as soon as he felt assured of success in this direction, this audacious pope commenced to carry out the long-cherished scheme of his predecessors, viz., papal supremacy over the kings and princes of the earth, and render their dominions tributary to the See of Rome, also to establish at Rome a tribunal of bishops, by whom all questions that might arise between the different powers were to be decided, and the claims and pretentions of princes and the fate of nations determined. But although this presumptuous project did not fully succeed, yet many of his attempts were crowned with success; for from the time of his pontificate the complexion of the political affairs of the world underwent a great change, and the prerogatives of sovereigns greatly diminished; while more than one potentate was compelled to repair to Rome, and supplicate the mercy of the pope.

The contest which Gregory carried on with

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Henry IV., Emperor of Germany, affords an instructive comment on the success of the deep laid plans of the Romish Church, and the superstition and ignorance of rulers and people at that time. As Henry continued to disregard the pope's decrees and threats, Gregory sent two legates to summon him to appear before him as a delinquent; adding that if he failed to obey the summons and yield obedience to the church he would excommunicate and dethrone him. Highly incensed at this audacious message from one properly his vassal, Henry summarily dismissed the pope's messengers, and soon after dispatched an ambassador to Rome with a formal deposition of Gregory, who in turn deposed Henry, and dissolved the oath of allegiance of the emperor's subjects to him in the following pompous sentence: "In the name of Almighty God, and by our authority, I *prohibit* Henry the Fourth from governing the Teutonic Kingdom and Italy; I release all his subjects from their oath of allegiance to him, and strictly forbid all persons from serving or attending him as king."

The first impulse of Henry's mind on hearing of the action of the pope was indignant resentment; but he soon found that he had undervalued the influence and power of the Romish Church in his dominions, for the bishops, intimidated by the excommunications,

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not only withdrew from him but influenced the nobility and people to do the same, so that he soon found himself isolated in his own dominions. This state of affairs daily growing more threatening, Henry, instead of boldly facing the situation, had recourse to the cowardly expedient of craving the mercy of the pope. Gregory was then at Canossa, a fortress belonging to his close adherent, the Countess Matilda. To this place the craven emperor repaired, although it was a winter of unusual severity. On his arrival, Henry was admitted without his guards into an outer court of the castle where he was ordered to divest himself of all his apparel except a shirt, and in this plight was kept waiting the pleasure of his holiness, who was shut up with the tender and loving countess. At length, after remaining out, half naked and fasting three days in the inclement month of January, his holiness deigned to admit him and permit him to kiss his toe, a piece of popish condescension that is graciously practiced at the present time. After thus receiving the emperor's submission, his holiness condescended to grant him absolution on condition of his reappearing on a certain day to learn his decision as to whether he should be restored to his throne. In the meantime the pope forbade him to wear the ornaments or exercise the functions of royalty. Intoxicated with his tri-

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umph, Gregory now regarded himself as lord and master of all the crowned heads in Christendom, and boasted that it was his duty to put down the pride of kings.

The pusillanimous conduct of the emperor excited such indignation among his nobles that they would have deposed him in reality if he had not violated his promises to the pope, and immediately resumed his title and the ensigna of royalty. The sequel shows that what popery could not accomplish by brazen arrogance and bluster, it brought about by treachery and intrigue; for subsequently the two sons of Henry were prevailed upon by popish emissaries and disaffected nobles to conspire against their father, and by the blackest treachery he was deposed and his throne usurped by his son Henry, who was styled Henry V. Upon the perpetration of this unnatural act two worthy representatives of the church readily undertook the office of waiting on the old emperor and demanding the crown and other regalia, and upon his refusal to surrender them they fell upon him and tore them from his person. Soon after this the unfortunate old man died, and to render this chapter of papal history still blacker, his son was induced to further gratify papal vengeance by having the dead body of his father dug up from consecrated ground and cast with indignity into a cave.

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Degradation of Henry.

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Such was the vindictive and relentless spirit exhibited by Rome in the days of her power toward such as presumed to disobey her mandates, and in this connection, it is worthy of note by Americans, that this corrupt and despotic pope, who strenuously maintained the right of the Catholic Church to trample at will upon the governments of the earth, is enrolled in the Catholic Calendar as a saint, and as such is reverenced with all due worship by the Catholics in this country, and a day is annually set apart for this purpose. In a standard popish book of devotion, called the Garden of the Soul, published in New York, and duly authorized by Bishop Hughes; in the calendar of saints' days, the 25th of May is designated as a day set apart in honor of *Saint* Gregory.

Another illustration of the character of popery is afforded by the treatment of King John, the brother of Richard, by Pope Innocent III. A few years after the accession of John a dispute arose between him and the pope, which has rendered memorable the history of the reign of that cowardly and contemptible monarch. The cause of the trouble was the usurpation by the pope of the right to appoint a successor to Hubert, Archbishop of Canterbury, and exercising this right by filling the vacancy by one of his own creatures. Being well aware that this flagrant act of usurpation would be

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highly resented by the Court of England, the pope wrote a mollifying letter to the king, accompanied by a present of four rings set with precious stones, and endeavored to enhance their importance by informing the king of the wonderful mysteries implied by the rings. The round form, he said, was symbolical of eternity —without beginning or end—and that their matter, gold, signified wisdom. John, who like most weak-minded people, was fond of flattery, was much gratified by these papal trinkets, and the papal consideration implied by the present; but his satisfaction continued only while he remained in ignorance of the means by which the pope had sought to deprive him of one of the most important prerogatives of the crown. A few days after the arrival of the presents the pope's bull arrived announcing the election of Langton as bishop to the vacant See of Canterbury. This information threw the king into a great rage, both against the pope and the monks of Canterbury, and as the last were within his reach, they felt the first effects of his indignation. He dispatched two officers with a company of soldiers to Canterbury, who took possession of the Convent of the Holy Trinity, banished the monks out of the kingdom, and seized their effects. John then wrote a spirited and angry letter to the pope in which he upbraided him in set terms for his presumption in

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raising a stranger to the highest ecclesiastical dignity in the kingdom, without his knowledge or consent, and concluded by declaring to the pope that if he did not repair the injury he had done him he would break off all connection with Rome. As might be supposed such a letter was quite intolerable to his holiness, king of kings, etc., and he lost no time in writing an answer, which concluded by informing the king that if he persisted in his presumptuous course he would be crushed by the papal power, before which every knee must bend, and every head bow low. Following this letter, the pope laid the dominions of the king under interdict, and this sentence was published in England by the bishops of London, Ely, and Worcester. The effect of this interdict on the ignorant and superstitious people is thus described by a cotemporaneous historian: "The nation was of a sudden deprived of all exterior exercise of religion. The altars were stripped of their ornaments; the priests laid the crosses, the relics, images, and statues of saints on the ground and covered them up; the use of church bells ceased, and the bells were removed from the steeples, and laid on the ground, exposed to public view. The dead were not interred in consecrated ground, but were thrown into ditches, or buried in the fields, and their obsequies were not attended even with prayers.

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Marriage was celebrated in the churchyard, and the people were prohibited from saluting each other when they met." Thus every transaction was made to indicate a visitation of Divine wrath. After this interdict had been in force two years, the pope went still further and sent two legates, Pandulph and Durand, to England. These legates were admitted to an audience with the king, at Northampton, when a violent altercation took place between them and King John. Pandulph had the brazen effrontery to tell the king that he was bound to obey the pope in temporal as well as in spiritual matters. This the king indignantly refused to do, whereupon Pandulph proceeded to publish the sentence of excommunication against him in a loud voice, absolving his subjects from their oath of allegiance, degrading him from his royal dignity, and wound up by declaring that neither he nor his posterity should again rule England—thus terminated this remarkable interview. Although the king had begun to waver, still he maintained a bold front, so that finally the pope, finding that his measures taken against the king had not fully crushed him, proceeded to pronounce sentence of deposition against him, and to render his sentence effective, he proposed to Philip, King of France, to put it into execution, promising him the kingdom of England and pardon for all his sins,

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King John degrading himself.

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as his reward. Blinded by ambition, Philip readily acceded to the proposal, and made vast preparations for the invasion of Britain.

This intelligence coming to John, he was so intimidated by fear of the French army, and the discontent arising from the superstitious fears of his subjects, that he ignominiously submitted to the pope; upon which the pontiff ordered Philip to abandon the invasion of England.

After John had yielded every point involved in the quarrel, it could hardly be believed that his manhood or self-respect would admit of his doing more; but the consummation of ignominy was yet to come. Under the specious pretext of securing England from an attack by Philip, it was suggested to the king to surrender his dominions to the pope, as to a lord paramount, and to then swear fealty to him, then receive the kingdom back as a fief of the holy see, and to pay to the pope a tribute of 1,000 marks. To this audacious proposal the craven king consented, and on his bended knees before the pope's legate Pandulph, he humbly surrendered his kingdom to the pope, and reached the lowest depth of ignominy for himself and his country, by presenting the tribute to the legate who contemptuously threw it on the floor but afterwards condescended to receive it.

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STILL ANOTHER CROWNED HEAD BOWS TO ROME.

Pope Alexander having a quarrel with the Emperor Barbarossa, proceeded to depose him, and dissolved the oath of allegiance which his subjects had taken to him, and exhorted them to rebel against his authority. But soon after this audacious proceeding the emperor made himself master of Rome, upon which his holiness ignominiously made his escape from the city and fled to Benevento. Ten years later, however, the emperor becoming alarmed at the difficulties that then encompassed him, felt constrained to conclude a treaty with the pope, and a truce with the rest of his enemies. His treaty with the pope was concluded at Venice. The emperor met the pope at St. Marks, where he laid aside his mantle, and, with a beadle's staff in his hand, he led the pope's mule to the church; he then kissed the pope's feet, and received the communion from him; and when returning from the church, he reached the depths of self-imposed degradation, by leading the pope's mule through St. Mark's Square.

We have now traced the history of priestly usurpation, from the origin of the Romish Church, down to the period of its greatest power and despotism, and we find this church persistently pursuing two coveted objects, power; domination over church and state, and revenge.

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A GLANCE AT THE LIVES OF SOME OF THE POPES —THE KIND OF CELIBACY PRACTICED BY THE PRIESTS—SAINT DUNSTAN A DEFENDER OF CELIBACY—DUNSTAN'S VISION.

SERGIUS III. cohabited with a notorious courtesan named Marozia, and by his holiness she had a son which she named John, who afterwards became pope through the influence of his mother. Even Baronius, the popish historian, confesses that Sergius, through the weakness of his nature, was a slave to every vice. Among other horrid acts he caused the dead body of Pope Formosus to be dragged from the sepulchre and be beheaded, then thrown into the Tiber.

JOHN X.—This infamous pope was the paramour of Theodora. While John was a deacon of the church at Ravenna he frequently visited Rome, and on one of his visits he made the acquaintance of Theodora, and was soon engaged in a criminal intrigue with her; and her influence was such among the cardinals that, on the death of Pope Lando, John was raised to the papal throne.

JOHN XI.—This pope was the bastard son of his holiness, Sergius III. The death of Pope Stephen presented to the ambition of Marozia an object worthy of its grasp. Accordingly, through her influence her son was raised

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to the papal dignity—thus the fruit of her lawless amours with Sergius, became a successor of St. Peter.

JOHN XII.—Was a nephew of John, the bastard, the last named pope. His tyranny and debaucheries were so abominable that upon complaint of the people of Rome the Emperor Otho caused him to be solemnly tried and deposed, and upon the arrival of Otho, Pope John fled from the city, whereupon the emperor summoned him to appear, saying in the letter addressed to him: "You are charged with such obscenities as to make us blush were they said of a stage player. I shall mention but a few of the crimes laid to your charge, as it would require pages to enumerate them all. Know then that you are charged with incest with your two sisters, with perjury, with sacrilege, and murders. We therefore command you to come before us and answer these heinous charges." To this letter his holiness, from his hiding place, returned the following answer: "I, John, servant of the servants of God, to all bishops: we hear that you want to make another pope. If that is your design I excommunicate you all in the name of the Almighty, that you may not have it in your power to ordain any other, or even to celebrate Mass!!" Regardless of this silly threat, however, the emperor and council summarily deposed the monster. Yet this same

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pope is reckoned in the regular line of popes, one of the successors of St. Peter. The pope chosen as his successor was John XIII.; but no sooner had Otho left Rome than three of the licentious women with whom John XII. had been intimate, in concert with several persons of rank, conspired together to assassinate the new pope and restore the deposed pontiff to the papal throne. This plot was so nigh successful that his new holiness barely escaped with his life, and fled to the emperor, while John XII. was brought back in triumph to the Lateran palace. Immediately on his resumption of the papal power, John seized several prominent persons who had denounced his atrocities and inflicted on them terrible tortures. Ottoger, Bishop of Spire, was whipped by his command until he was nearly dead. Cardinal John was mutilated by having his right hand cut off. But these barbarities were not permitted to continue long, for soon after his return to the city his holiness was caught in bed with a married woman, and killed on the spot by the wronged husband.

Accounts of the debaucheries and atrocities of the so-called successors of St. Peter might be continued indefinitely, but enough has been given to illustrate this period of the history of popery, and so conclusive is the evidence of the historical accuracy of these revolting facts, that

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even popish analists were constrained to admit their truth. Baronious, one of the then champions of popery, says, in reference to these events: "Oh! what was the face of the Holy Roman Church! how filthy! when vile but powerful prostitutes ruled the papal court, by whose influence dioceses were made and unmade; and in this manner lust, supported by secular power, excited to frenzy in the rage for domination, ruled in all things." In another passage he expresses his feelings on the subject in the following words: "It is evident that one can scarcely believe without ocular evidence what unworthy, base, execrable, and abominable things the Holy Apostolic See, which is the pivot upon which the whole Catholic Church revolves, was forced to endure. Alas, the shame! Alas the grief! What monsters, horrible to behold, were one by one in charge of the Holy See. What evils ensued; what tragedies did they perpetrate; with what pollutions was this see stained; with what corruptions infested; with what filthiness defiled, and by these things blackened with perpetual infamy."

Among the popes of the eleventh century, while there were some whose lives were decent, there were others who were worthy rivals of their predecessors of the tenth. We will, however, add but one to the disgraceful list, who was too eminent in vice to pass unnoticed here,

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viz., Benedict IX. He was a son of Alberic, Count of Tuscany, and was placed on the papal throne through the money and influence of his father when he was but eighteen years of age. His vicious life only had a parallel in that of the most debauched of the Roman emperors Heliogabalus or Caligula. His public debaucheries were too odious for even profligate Rome, therefore he was more than once expelled from the city, but by means of powerful friends he was as often restored. At length, however, finding himself an object of public abhorrence on account of flagitious crimes, he *sold* the popedom to Gregory VI. Benedict then completely abandoned himself to a life of the blackest vice.

As a consequence, the examples thus set by the successors of St. Peter, were imitated by the inferior orders of clergy; accordingly we find that a universal corruption of morals had invaded the monks and clergy. The houses of both monks and priests were brothels, filled with lewd assemblies, where debauchery, gambling, and every other namable crime were committed; and the donations of royalty, the benevolence of princes, and the price of precious blood were wantonly squandered. Fascinated with their wanton allurements, the abandoned clergy conferred on the partners of their shame the superintendence of their domestic concerns. These courtesans, during the

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lives of their companions in iniquity, managed their households, and at their death inherited their property. In this manner the ecclesiastical revenues descended to vile prostitutes, their offspring, and accomplices. The hirelings of prostitution were richly adorned and fared sumptuously, while the funds of the church were wasted, and the poor oppressed by men who professed to be the patrons of purity, the guardians of virtue, and the protectors of the poor and needy.

Damian represents the guilty mistress as confessing to the guilty priest. The confessor, in the penance which he prescribed on such occasions, exemplified the virtues of compassion and charity. Christian commiseration and sympathy took the place of rigor and strictness. This adultery and fornication of the clergy, in many instances, degenerated into incest and other abominations of the grossest kind. At the Council of Metz it appeared that several had children by their own sisters. Some of the early councils, through fear of the attendant scandal, deprived the clergy of all female company, except a mother, sister, or aunt, who, it was believed, were beyond all suspicion. But the means intended for prevention were the occasion of more heinous criminality and more disgusting scandal.

In the tenth and eleventh centuries concu-

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binage was regarded by the popes and prelates as a far less crime than to marry. According to the Council of Toledo, seventeenth canon, any person, clergyman or layman, who has not a wife, but a concubine is not to be repelled from the communion if he be content with one; and his holiness, Pope Leo, confirmed the action of the Council of Toledo. Costerus, another popish writer, admits that a priest sins if he commits adultery, but more heinously if he marries.

Among the principal defenders of the virtuous celibacy of the Catholic clergy was Dunstan, Abbot of Glastonbury, England. After completing his studies at school, Dunstan obtained an introduction into the Abbey of Glastonbury, and embraced the monkish life. He had not long been established here before he commenced digging a cave adjoining the church wall. It was five feet long by two and a half feet wide, and of sufficient height for him to stand erect in. At the mouth of this cave he placed a door having a small aperture through it to admit light and air. One of the legendary tales of Dunstan shows the arts by which he gained his great fame in the Catholic world. In his cave he spent most of his time studying, meditating, and working metals. One dark night all the neighborhood was alarmed by terrible howlings which seemed to issue from his

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cave. In the morning the people flocked around it and wonderingly inquired the cause, when he told them that while he was heating his work the devil thrust his head through the aperture in his door, and endeavored to tempt him, upon which he seized him by the nose with his red-hot tongs, which caused Satan to howl with pain; and such was the credulity of the age that the simple-minded people believed this absurd lie, and venerated the recluse for his marvellous exploit. Subsequently Dunstan was made Archbishop of Glastonbury, when he prepared to execute the design he had long meditated, of compelling the secular canons to put away their wives and become monks, or driving them out and introducing Benedictine monks in their stead. With this view he procured the promotion of two of his creatures, who were themselves monks, and who were animated with an ardent zeal for the order. With this re-enforcement Dunstan determined to present to the married clergy the alternative of leaving the monasteries or abandoning their wives and children. And to their honor by far the greater part of them chose to become beggars rather than abandon their helpless families. To sustain themselves in these cruel proceedings, Dunstan and his associates held up the married clergy as monsters of wickedness for cohabiting with their wives, and propagated many lies

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of miraculous visions in support of their position. Among other characteristic popish contrivances resorted to by Dunstan, in connection with this matter, he caused several crosses and images to be constructed, which were hollow and large enough to conceal a monk. One of these images, when applied to by Dunstan, *miraculously* spoke in a human voice, and declared, in the hearing of the gaping and astonished crowd, the horrible guilt of the married clergy. This miraculous corroboration was conclusive to the most skeptical, and almost deified Dunstan in the estimation of the multitude.

At length this famous archbishop died, and England was relieved of one of the most cunning, unscrupulous, and successful impostors and obedient tools of Rome the world ever saw; and in the eulogy of his popish biographer we find the following account of Dunstan's vision: "The most estimable Father Dunstan, whose perfections exceeded all human imagination, was admitted to behold the mother of God, and his own mother, with the eternal King; and on meeting them the event was celebrated in heaven by angels singing their most joyous songs, and when the angels reproached him for his silence on this great occasion, he excused himself, on account of being unacquainted with their sweet and heavenly strains; but after

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being instructed a little by the angels he broke out into this melodious song: 'O King and Ruler of nations, &c.;'" but it is hardly necessary to add that the author of this impious fiction was Dunstan himself, rightly believing that it would fall into the hands of a papal biographer and thus immortalize *Dunstan.*

THE INQUISITION—ITS ORIGIN, CHARACTER, AND A BRIEF SKETCH OF ITS HISTORY—ITS MERCILESS PROCEEDINGS—ITS TORTURE ROOMS, AND MANY AND TERRIBLE DEVICES OF TORTURE—YIELD, OR BE BURNT AT THE STAKE—THE AUTO-DA-FÉ.

THIS sanguinary tribunal originated during the twelfth century, under the pontificate of Innocent the Third. Soon after the Order of Dominican Friars was instituted it was found that the Manicheans and other Protestant sects in the South of France, inimical to the Romish Church, were getting to be very numerous; therefore the pope determined to stamp out their heresy, and for this purpose he sent two Dominicans among them with power to use coercion, even to death. In prosecuting their work these monks had persons accused or suspected of heresy brought before them for examination. At these examinations various means were resorted to to induce them to recant their heresies; when after exhausting the resources of craft, threats, and torture, and the

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accused still remained obdurate, they sentenced them to be burnt at the stake. From this beginning was ultimately developed the most bloody and notorious tribunal the world ever saw—the Inquisition; and as the Dominican monks were by training eminently fitted for the work, they were placed in charge of this tribunal.

The solitude of which these monks made profession, the austerity of their rules, the severity which they practised on themselves, the renunciation of even the names of their families, and their isolation from the world, completely deadened all of those sentiments which the ties of kindred inspires; therefore imprisoning, torturing, and burning their fellow-creatures was to them a congenial pursuit. They were learned after the fashion of the times, well versed in scholastic quibbles and in the canon law. They also had a particular interest in the suppression of the dissenting sects who were disclaiming against them, and spared no pains to discredit them in the minds of the people. It is not surprising, therefore, that the Dominicans having charge of the Inquisition should acquit themselves to the entire satisfaction of their master the pope.

These Dominicans subsequently received an ordinance of thirty-six articles, which formed the basis of the rules which governed the In-

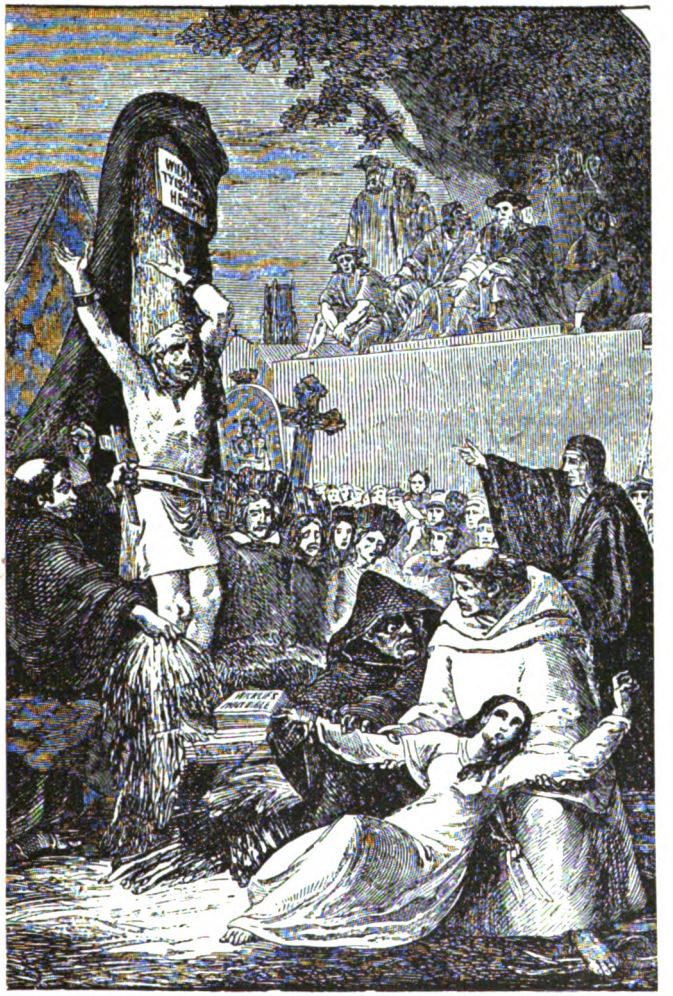
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quisition. Among the duties imposed on this Tribunal were the following: That it should examine people suspected of heresy, distinguish the various degrees of guilt, and allot to each its proper punishment; and that after it had employed its spiritual weapons without effect it should have recourse to rigorous measures.

As soon as the Inquisition was fully organized and brought into operation its terrible aim and scope was speedily displayed. Not only lapses from faith, but all offences against the church or priesthood were proclaimed as coming under the jurisdiction of this tribunal, and the holy men who constituted it proceeded to prosecute and persecute whoever they chose, inflicting torture and death, and then confiscating the property of the victims; and by the commencement of the thirteenth century the Inquisition had developed into a ferocious system at which the worst of the pagan rulers would have shuddered as abominable. No falsehood was too false, no craft too crafty, no trick too base for these systematic Dominican fiends. Nothing that the most passionate historian has recorded, nothing that the most imaginative romance writer could have written, can surpass the cold-blooded cruelty and treachery of this Roman Catholic tribunal.

The manner of prosecuting a suspected per-

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son was first to summon him to appear before the Inquisition; then if through fear he failed to comply, he was excommunicated and sentenced to pay a fine; then if he still refused to appear, he was seized, imprisoned, and tried, and if deemed guilty was sentenced and punished according to the degree of the offence—imprisoned for life or burnt at the stake.

The Inquisition at Rome was composed of cardinals and other officers of the church, and at first was presided over by the pope in person. The cardinals assumed to themselves the title of Inquisitors General, having power to control those tribunals throughout the world, with authority to remove inferior inquisitors at their will.

THE INQUSITION IN SPAIN.

The first serious work done by this papal court was in Spain. In 1480 the Inquisition was established in this country, and in the following manner:—Previous to the marriage of Ferdinand and Isabella, Isabella had been made to promise John de Torquemada, a Dominican monk, that in case she should be raised to the throne she would use all possible means to extirpate all who would not profess the Roman Catholic religion. Ferdinand and Isabella being married, and considering themselves powerful, resolved to drive the Moors back

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into Africa. Accordingly war was provoked with their dusky neighbors, and after a short struggle they were subdued, when multitudes of them left Spain; but as many of the Moors had intermarried with the Spanish people, these were permitted to remain on condition that they turned Catholics. Upon hearing these conditions, and knowing that resistance would be vain, they outwardly embraced the Catholic faith. But the crafty Torquemada, well knowing that this kind of proselyting would not make real converts, represented to the queen that their dissimulation would be prejudicial to good government, and persuaded her to prosecute them to the utmost, recommending for that purpose the establishment of the Inquisition in Spain. To this proposition she consented, and still further gratified him by appointing him inquisitor general for that country. Torquemada, thus having full power in the matter, so far followed the dictates of fanaticism and of his bloodthirsty nature that within fourteen years thereafter he caused over one hundred thousand persons to be prosecuted, and nearly ten thousand burned at the stake. Not only the ill-fated Moors, but the Albigenses and others who had sought refuge in Spain from their terrible persecutions in France, received the attentions of Torquemada's Inquisition. Under Torquemada and his successors the power of

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this tribunal in Spain was supreme. Ferdinand, the so-called saint, with his own hands heaped fagots on the piles of burning martyrs. John the Second hunted the persecuted with hounds like wild beasts, and the spectacle at the autos-da-fé made the people familiar with murder in the name of Christ's representative, the pope.

At the time of the suppression of the Inquisition its bloody arms were stretched over the whole nation, upon which they lay like a deadly incubus, paralyzing its exertions, crushing its energies, and extinguishing every feeling but a sense of weakness and despair.

THE INQUISITION IN PORTUGAL.

The Inquisition was introduced into Portugal by one Peres de Saavedra, a Spaniard. He was a religious fanatic, but by nature a rascal, and being an expert at counterfeiting the apostolic letters he, by that means, amassed a fortune, a part of which he made use of to establish the Inquisition in Portugal, which he did in the following manner: He assumed the character of cardinal legate from the See of Rome, and formed his household on a grand scale, consisting of three hundred and fifty domestics. With this numerous retinue he first went to Seville, where he was received with the deference and consideration due to his supposed rank and conse-

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quence, and lodged in the archiepiscopal palace. After enjoying his new honors for a while he proceeded to Portugal, and on his arrival near Lisbon he despatched one of his secretaries to the king, informing him of his arrival, also to present him with letters (forged) from the pope, the King of Spain, and other illustrious personages, all of whom entreated his majesty to comply with the legate's pious wishes. The king being overjoyed at the great honor done him sent a lord of his court to his eminence, the legate, with his majesty's compliments, and to invite him to the royal palace. His eminence, of course, accepted the royal invitation, and on his arrival was installed in sumptuous quarters. The bogus legate, finding that both the king and clergy accepted him for what he represented himself to be, obtained an audience of the king and made known the object of his mission, when the king acquiescing, he proceeded to establish the Inquisition in Lisbon. As soon as he considered his arrangements complete as to his pet institution, he, for reasons that will soon appear, deemed it expedient to depart. But with all his precautions his remarkable and audacious career was destined to come to a sudden and ignominious end. For on his arrival near the confines of Castile, he was recognized by several persons as one who had been a domestic of a Portuguese nobleman,

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whereupon he was at once seized, and after a brief trial was sentenced to ten years in the galleys.

But notwithstanding the disgraceful manner of the advent of the Inquisition into Portugal, it found such congenial soil that in a short time a large number of these tribunals were established in that country with a supreme council at Lisbon. At the head of this council was an inquisitor general, who was empowered to appoint the inquisitors in all of the Portuguese dominions. This council made new laws at pleasure, and determined all suits and questions between the inquisitors, and from its decisions there could be no appeal. In short, the power of this central tribunal became so great that all trembled at its name, even the king did not dare to complain of its acts. In later years this arrogant council even had the audacity to cite Jane, the daughter of the Emperor Charles V., to appear before their tribunal, in order to be examined on some articles of faith, and the emperor stood in such awe of the Inquisition that he directed his daughter to comply with its order.

The place of the Inquisition in Lisbon was a spacious and singular edifice. It had four courts, each about forty feet square, and around the courts were galleries, two stories high, which led to the cells, of which there were over one

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hundred and fifty. The lower tiers contained dungeons built of freestone, very massive, dark, and gloomy; these were for men. The upper tier was a trifle lighter, and more airy, and designed for women. The galleries were nearly shut out from the light by very high walls, built only a few feet from the entrance to the cells, which contributed much to the gloom within. The great size of this structure, and the labyrinth of its intricate passages, rendered it nearly impossible, even if a prisoner escaped from the dungeons, to find his way outside the building.

The cells were about seven feet by six, and the only aperture through which light could penetrate was a small hole at the top of the cell, and even this was frequently closed. The furniture allowed was a miserable mattrass, or straw bed, and a blanket. The utensils were a large earthen pot, which served as a privy; a small pan to wash in, a tin plate, knife and spoon. The provisions were of the coarsest and cheapest kind.

Previous to placing a prisoner in a dungeon he was thoroughly searched to see if any paper or book could be found on him that would in any way contribute to his conviction as a heretic or Free Mason. He was then required to give his full name and place of business; also, to give a true account of his property, its loca-

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tion and value, the inquisitors promising that if he did so no advantage would be taken of his disclosures; but if it was found that he concealed anything, or in any way deceived them as to his property, everything he was possessed of would be confiscated. Such disclosures, however, made but little difference as to the ultimate disposal of the prisoner or his property; for if nothing could be established against him otherwise, it was done by false witnesses.

None of the prisoner's friends were allowed to visit him, nor was he permitted to hold any communication whatever with the outside world. In this situation he soon found himself abandoned to despair; and,to heighten his distress, an inquisitor would visit him, and tell him that they had been to his house, and taken an inventory of his property, and that in case of his death his effects would be confiscated and his family turned out of doors. The last threat was usually put into execution, under the pretext that it was done to reimburse the church for its trouble and expense in prosecuting heretics. Thus we have the spectacle of a body of priests acting under the sanction and direction of the Pope—a body despotic and absolute—an absolute power in the midst of a monarchy—a monster so terrible as to cause fear to Portugal and horror throughout Europe—a body that

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enacted a system of laws, rules, and regulations which governed their action, that were repugnant to all natural and divine laws, and moral principles; that, with the same abominable views and intent it established other unwritten laws, to which they gave the name of styles, or customs, but which in reality were cruel abuses and savage corruptions, all concealed under the veil of superstitious mystery, under the assumption that no one would dare to investigate the matter, for fear of being brought to torture for heresy; that, during the operation of this bloody cabal, no less than 23,000 persons of both sexes were imprisoned and put to terrible tortures in the dungeons of the Inquisition in Portugal alone, of whom 1,400 were burned at the stake —a sad commentary on the civilization of that period, and on a government so weak as to permit such barbarism in its dominions.

POWER AND AUDACITY OF THE INQUISITION.

The following will convey some idea of the working and power of this Christian institution. The Archbishop of Milan, going on his visitation to certain places in his diocese, which, though subordinate to him in his spiritual capacity, were within the Swiss Cantons, thought fit to make some changes in the government of these churches. The Swiss took umbrage at this, and sent an ambassador to the Governor

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of Milan, entreating him not to allow the prelate to continue his visitations to any place which was under their jurisdiction, assuring him at the same time that if the prelate should persist in this obnoxious practice they would expel him by force. The ambassador, having arrived at Milan, lodged in the house of a wealthy merchant of his acquaintance, but the inquisitors were no sooner informed of his arrival than, without any regard for the laws of nations, they seized him, and placed him in one of the dungeons of the Inquisition, and where, but for the interference of the governor, he would have remained till he died.

Mark Antonio de Domines, a Venetian, was a Jesuit, and one of the greatest scholars of his age, but his extensive research in the Scriptures nduced him to embrace Protestantism. In consequence of this, and of his being an eminent scholar, James the First invited him to England, where he was soon after made Dean of Windsor. The defection of such a scholar from the Romish fold highly incensed the pope, and, characteristic of popery, he determined to get him in his power by fair means or foul, so that he might wreak his revenge on him. To this end, therefore, his holiness induced the Spanish Ambassador to co-operate with him, when the ambassador made Domines such tempting offers, that contrary to the expostulations of his

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English friends, he was prevailed upon to return to Rome. He had no sooner arrived in the papal city than he discovered the death-trap he had so treacherously been lured into, as the pope did not keep one of his promises, but instead, forced him under terrible torture, to abjure Protestantism, and then cast him into one of the dungeons of the Inquisition, where he soon after died.

The major of a Portuguese regiment was thrown into the prison of the Inquisition at Lisbon on a charge of Judaism, and without being made acquainted with the nature of his offence. After being incarcerated two years, the inquisitors informed him that he was convicted of being a relapsed Jew, which he denied, protesting that he had always been a true Christian. Finding that they could not prevail upon him to plead guilty to any of their charges, and he being a valuable officer, the Duke de Aveyro, then inquisitor general, visited him, and endeavored to induce him to embrace the opportunity offered to extricate himself from his dangerous situation; but the prisoner remained inflexible, which so exasperated the inquisitor that he thus addressed him: "Do you for a moment imagine that we will have the lie on this occasion?" The significance of these words was manifest on the next auto-da-fé, when the prisoner found that he was con-

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demned to the flames, and his property confiscated. Terrified at the thoughts of the horrid death he was condemned to suffer, he declared himself guilty of the offences laid to his charge. By this means he saved his life, but was compelled to walk in the procession of the auto-da-fé in the habit of one relapsed, and then sentenced to the galleys for five years.

If a person was known to attend a Protestant place of worship he was suspected of heresy; also if he had any dealings or intercourse with a suspect, and it was a serious crime to in any way befriend persons accused by the Inquisition, even though impelled thereto by the strongest ties of blood or gratitude. This was carried to such extremes that persons were not only forbidden to assist heretics, but were compelled to discover them, though it was a husband, wife, father, mother, or child, and this on pain of being subjected to the rigors of the tribunal as abettors of heretics.

A poor citizen of Seville who had an attractive wife had her forcibly taken from him by a priest, which was winked at by the Inquisition. As the wronged man was one day talking with some acquaintances about purgatory, he remarked that as for himself he had his purgatory in this world by having his wife thus taken from him by the priest, and the consequent disgrace of the affair. This coming to the knowl-

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edge of the priest, he impeached the husband to the Inquisition as having advanced errors relating to purgatory. Thereupon the inquisitors, without condemning the conduct of the lecherous priest, seized the husband and imprisoned him for two years. He was then compelled to walk in the procession of the auto-da-fé, and wear the san-benito; after which he was imprisoned for a long term of years, and his little property confiscated to the church, leaving the lamb in the possession of the exemplary and loving Romish shepherd.

Alfonso Nobre, born in Vila Viziosa, descended from one of the most ancient and illustrious families of that city, was seized and carried to the prison of the Inquisition at Coimbra, upon the information of persons who swore that he was not a Catholic. A short time after his imprisonment his son and daughter were seized, and confined in the same prison, after which these children were tortured until they impeached their father; the wretched man was then sentenced to be burnt alive on the strength of the testimony extorted from his own children. On the day of the auto-da-fé the son drew near to his father to crave his forgiveness and blessing, but the ill-fated father replied: "I pardon you both, though you are the sole cause of my terrible death; but as to my blessing, I cannot give it you, for he is not

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my son who makes a pretended confession of untruths, and denies his Saviour by declaring himself a Jew. Go, unnatural son, I beseech heaven to pardon you." On being chained to the stake, and the fire set to the pile that was to consume him, he exhibited such fortitude and resignation, and addressed himself with such fervor to the Almighty, that it filled his hearers with admiration for him, and with horror for the Inquisition.

THE AUTO-DA-FÉ.

The grand finale of the work of the Inquisition was the auto-da-fé. The term auto-da-fé was used by the Inquisition to indicate the annual execution day, or day on which the sentences of that tribunal were executed. The auto-da-fé usually took place on Sunday. At the appointed time large numbers of those tortured and lacerated human beings, the prisoners, were led forth from their gloomy cells, formed in procession, and marched to the place of burning, dressed according to the fate that awaited them. The prisoners who walked in this procession wore the san-benito, the coroza, a rope around their necks, and carried in their hands a yellow wax candle. The san-benito was a tunic of yellow cloth reaching down to the knees. If the prisoner was to be burned he wore a tunic on the back of which was painted

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a human being burning at the stake, with figures of devils in the act of fanning the flames. If an impenitent was converted just before being led out, the san-benito was painted with flames downward. This was called the fuego refolto, and signified that the wearer was to have the favor of being strangled to death before his body was burnt. If he was only sentenced to do penance, or condemned to the galleys, then his tunic had a cross painted on it, and no flames. The coroza was a pasteboard hat, three feet high, tapering to a point at the top, and on it also was painted flames, devils, and crosses. If the inquisitors feared that any among the prisoners would reveal the secrets of that tribunal as they marched along, they had gags placed in their mouths. The prisoners who were to be burned were accompanied in the procession by Jesuits, who exhorted them to abjure their heresies and turn Catholics; and if a prisoner offered a word in defence of his doctrines a gag was instantly placed in his mouth. At the place of burning a scaffolding was erected for the accommodation of the prisoners, and on the arrival of the procession, and the prisoners being seated, a sermon was preached at them, consisting of impious praises of the Inquisition, and bitter invectives against all heretics; after which another priest recited the final sentences, dooming a few to the galleys for long terms of

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years, and the others to be burned alive. Those who were to be burned were chained to stakes set firmly in the ground, around the base of which a quantity of furze and fagots had been placed, which was now set on fire, and as soon as the horrid sufferings of the victims had commenced, the Jesuits would pass from one to another saying: "We now leave you to the devil who is standing at your elbow to receive your soul and carry it into the flames of hell as soon as it leaves your body."

To cap the climax of this awful scene, the vast multitude, inflamed with popish bigotry and cruelty, caused the air to resound with shouts of exultation and derision as they witnessed the dying agonies of the victims.

Thus it is that the vindictive bigotry of the religion of Rome stifles the strongest and tenderest instincts of our natures, and turns human beings into monsters who delight in witnessing the agonies and hearing the piercing shrieks of even delicate women, as their living bodies are being roasted in the fires of the auto-da-fé.

The fanaticism and vindictiveness of the Inquisition did not end at the grave, for in several instances the inquisitors prosecuted the dead bodies of individuals who had escaped them in life, and caused their bodies to be dug up to answer, but which being impossible, the remains were burned at the next auto-da-fé. In the

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reign of Queen Mary a prosecution was commenced against two men, both of whom were dead. They were, however, cited to appear before the Inquisition, and in default of their appearance sentence was pronounced against them, by which their bodies were dug up and delivered to the executioners, the queen assenting. On the sixth of February a stake was set in the ground, and the coffins containing these bodies were chained to it and fire set to the pile. During the burning a large number of Protestant books were thrown into the fire and consumed with the bodies. Not long after the above occurrence, Brooks, Bishop of Gloucester, gave the like treatment to the corpse of Catharine, late wife of Peter Martyr, who, dying a few years before, had been buried in Christ's Church; but it coming to the knowledge of the bishop that she entertained the same religious views during life as her husband, he ordered her dead body to be dug up and cast upon a dung-hill, where it remained until Queen Elizabeth came to the throne, when it was reinterred.

PERSECUTIONS AND MASSACRES OF IT SENEMIES BY THE INQUISITION AND ROMISH HORDES, SET ON BY THE POPE.

ABOUT the close of the thirteenth century, in consequence of the increase of the Protestants, or dissenters, particularly in France, Pope Innocent deemed it necessary to resort to vigorous measures to extirpate these heresies; he therefore proclaimed a crusade against these people, and despatched an army of priests throughout Europe to exhort all to engage in this war against those

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who presumed to differ with his holiness on the subject of religion—dared to worship God contrary to the dogmas of the Romish Church. These papal emissaries traversed the kingdoms of Europe, preaching and exhorting the rulers and people to make speedy war against the heretics, using such Christian logic as this: "You see, dear brethren, how great is the wickedness of these presumptuous heretics, and you also see how tenderly, and by how many pious methods the holy church labors to reclaim them. But all of our efforts are in vain; therefore, our mother, the church, *though with great reluctance*, calls together against them a great *Christian* army. If now you have any zeal for the faith, and if you would have the great gratification of indulgences, come and receive the sign of the cross, and join the army of the church."

As many of the rebels against his holiness belonged in Toulouse, the reigning Count Raimond was requested by Peter of Castlenau, a legate of the pope, to join in the war of extermination. But the count being too humane to engage in a bloody crusade against his unoffending subjects, refused his consent; whereupon Castlenau laid his country under a papal interdict, which was at once ratified by the pope, who also sent Raimond a threatening letter. Terrified by the fulminations of the Vatican, the count saw no alternative but to make peace with his powerful enemy, which he did

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by engaging to assist in the extermination of the heretics from his territories. But Peter of Castlenau soon judged that Raimond did not proceed with sufficient zeal in the good work, and therefore reproached him in insolent terms. This so incensed one of Raimond's friends, that he followed the papal zealot to his inn, and, after a few words had passed between them, drew his sword and killed him on the spot. The intelligence of this affair roused his holiness, the pope, to the highest fury, and he at once published a bull, addressed to all who had power to assist in the destruction of Raimond and his subjects. The legates and monks received powers from the pope to publish a special crusade against Raimond, offering to those who would engage in this holy war of retribution unrestricted privilege to plunder, and the utmost extent of indulgences. This had the desired effect, and people from all parts of Europe hastened to enroll themselves in the pope's army; a great inducement being that they were to have the liberty to plunder, massacre the men, and debauch the women, without restraint from the officers, and in the name of the pope, all who lost their lives in this war were promised absolution of all sins from the day of their birth to the hour of their death.

Raimond, becoming terrified at the vast preparations, declared himself ready to submit to

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any terms rather than draw the crusaders into his country, and sent ambassadors to the pope with power to make any arrangement that would be acceptable to his holiness. The ambassadors were received with apparent indulgence; but it was required of them that their master should join the pope's army and assist in the destruction of the heretics, and that he should at once deliver to the pope seven of his principal castles as a pledge of his sincerity. On these conditions the pope promised Raimond his entire favor; but, characteristic of popery, and particularly of this pope, he at the same time wrote to his legates who were conducting the crusade, in this wise: "We counsel you to employ guile with this count, practising a cunning dissimulation with him until the other prominent heretics are destroyed, then we can easily crush him."

Raimond, having purchased absolution and immunity from the pope by complying with the above-named terms, supposed that nothing further in this direction would be required of him, but in this he was mistaken; for soon after the pope's legate ordered him to repair to the church to receive the promised absolution, where, before it was granted, he was compelled to take a solemn oath to obey the pope and his legates so long as he lived, and pursue the heretics with fire and sword until they were all

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destroyed. After having taken this oath he was ordered by the legate to strip himself naked, and humbly submit to the penance imposed on him for the death of Castlenau. Raimond protested against this, solemnly asserting that he was in no way privy to the death of the monk. But his protestations were unheeded, and having no resource but unqualified submission, yielded. He was then divested of all his apparel, and a strip of cloth fastened around his waist for decency sake, when the legate threw a priest's stole around his neck, and led him by it nine times around the pretended martyr's grave, at the same time chastising him on his bare shoulders with a bundle of rods. After undergoing this cruel and unheard of penance, the legate graciously granted him absolution.

DEATH OF THE ROMAN CATHOLIC QUEEN MARY, AND TERMINATION OF THE ROMISH SLAUGHTER IN ENGLAND—CHARACTERISTIC SILLY PAPAL BULL AGAINST THE PROTESTANT QUEEN ELIZABETH—CONTEMPT OF THE QUEEN FOR THE POPE, AND HIS VENOM.

During the reign of Queen Mary the papists glutted their bigoted rage in the slaughter of English Protestants, by burning over three hundred of them in the space of five years. But

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at length the time of deliverance approached. The last of these bloody sacrifices to the popish Moloch was made on the 10th of November, in the burning of three men and two women at Canterbury. The names of this last company of victims who brought up "the noble army of martyrs" of Catholic Mary's persecution were John Comford, John Hurst, Christopher Brown, Alice Snoth, and Catharine Tinley. The last was an aged and helpless woman, whose years and debility should have awakened pity even in the breast of a savage. But Romish bigotry knows no pity; and the feeble and withered body of this aged Protestant was consumed to ashes in the torturing flames.

Within a week after the martyrdom of the above-named persons, the relentless hand of death was laid on Queen Mary herself, and she was summoned before that great tribunal where the tyrant and oppressor at last receive strict justice. Mary died in the morning. Before night the bells in all the churches in London were ringing for the accession of Elizabeth; and amidst the lamentations of popish zealots, a shout of rapture went up from the hearts of the people that the work of blood was done; and bonfires and illuminations testified to the general joy that the reign of terror and of Rome was over.

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Great was the disappointment and sorrow of the pope at hearing of the death of his "faithful daughter Mary," and great his rage at hearing of the accession to the throne of her Protestant sister Elizabeth. In answer to the ambassador sent to the Court of Rome, in common with the other European courts, the pope replied in a haughty manner; "*That England was held in fee of the See of Rome*, ... that it was *great boldness* in Elizabeth to assume the crown *without his consent*, for which reason she deserved no favor at his hands; yet, if she would renounce *her pretensions* and refer herself wholly to him, he would show a fatherly affection towards her and do all for her that he could consistently with the lofty dignity of the Apostolic See." But as Elizabeth failed to appreciate, or even to notice the kind proposals of his holiness, she was subsequently excommunicated by Pope Pius V., her subjects absolved from their allegiance, and forbidden to obey her under severe penalties The following is a translation of the most important part of this bombastic popish document:

THE PRESENT WORKING OF THE INQUISITION.

In Italy the Inquisition still exists, though its operations are conducted with much secrecy,

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and are veiled as much as possible from the public eye. In other countries the exercises of inquisitorial power is frequently entrusted to the popish prelates. The Roman tribunal now in existence is that established by Pope Sixtus V. in 1588, which was styled the "Holy Roman and Universal Inquisition." It consists of twelve cardinals, several prelates as assessors, several monks called consulters, and several priests and lawyers called qualificators, whose business is to prepare the cases. Persons in Rome are frequently imprisoned for not going to confession, having in their possession bibles and Protestant books, and for other offences against popery. It is said by papists that the torture and the punishment of death is not now inflicted by the Romish Inquisition. All we know on the subject is that its punishments are inflicted with the profoundest secrecy; that its victims are no longer publicly burnt at the auto-da-fé; and that their sufferings, in most cases, are known only to themselves, their persecutors, and to God. Occasionally a victim of Romish barbarity escapes to a land of freedom, and publishes to the world the recital of his sufferings, though these narratives are invariably denounced as false by the Jesuitical defenders of Rome, in accordance with their well-known principle of action that frauds are holy

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and lies are lawful, when told for the good of the Romish church.

One of the most valuable recent narratives of this kind is that of a young monk, named Raffaele Ciocci, who, after being barbarously treated in an inquisitorial prison near Rome, till he consented to sign a recantation, escaped to England, where he published an account of his persecution and sufferings, which told in brief is as follows:—After Raffaele had been entrapped into the hands of his inquisitorial persecutors many means were employed by the Jesuits to subdue him. Four times a day he had to listen to a long sermon against the doctrines of Protestantism. To all the questions which he addressed to the Jesuits one would reply: "Think on hell, my son!"—a second: "Think, my son, how terrible the death of a sinner!"—a third would exclaim: "Paradise! my son, Paradise!" Next, recourse was had to phantasmagory, to strike him with terror. A skeleton was placed in his chamber; a transparency, presenting a resemblance of the last judgment-day, suddenly appeared before him during the rehearsal of terrible discourses. At last filth and privations of every kind came also to the aid of the Jesuits, in subduing their obstinate pupil. When they saw him sufficiently shaken, the following declaration was offered him by one of the Jesuits for his signature: "I, Raffaele Ciocci,

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a Benedictine and Cistercian monk, unskilled in theological doctrines, having in good faith, and without malice, fallen into the errors of the Protestants, being now enlightened and convinced, acknowledge my errors. I retract them, regret them, and declare the Roman Church to be the only true Catholic and Apostolic Church. I bind myself, therefore, to teach and preach according to her doctrines, being ready to shed my blood for her sake. Finally I ask pardon of all those to whom my anti-Catholic discourses may have been an occasion of error, and I pray God to pardon my sins." On reading these lines, Raffaele trembled with indignation, and immediately exclaimed: "Kill me, if you please, my life is in your power; but as for subscribing to this iniquitous formulary, I shall do so—NEVER!"

After vain efforts to induce him to comply with his wishes, the Jesuit withdrew in a rage. The following day Raffaele was again brought before his persecutors, who again urged him to sign the declaration. On his refusal, Father Rossini spoke: "Your opinions are inflexible; be it so; we are going to treat you as you deserve. Rebellious son of the church, in the plenitude of power which she has received from Christ, you shall feel the holy rigor of her laws. She cannot permit the tares to infect the soil in which grows the good seed, nor suffer

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you to remain among her sons, and become a stumbling-block for the ruin of many. Abandon the hope, therefore, of leaving this place, and of returning to dwell among the faithful. Know, then, that all is over with you." "Then," continues Raffaele, "there was a long silence; all the terrors which had seized me during my seclusion at once assailed me. The immovable countenances of the Jesuits, who in their cold insusceptibility of feeling seemed alien from earth, convinced me that all indeed was over with me. My courage failed, and trembling I approached the table; with a convulsive movement I seized the pen, and wrote my shame! my condemnation; God of mercy! O may that moment be blotted from my life!"

The Jesuits congratulated him, and he was permitted to return to the convent of San Bernardo, in which, from that time, he was allowed a little more liberty. He continued, meanwhile, to read the bible, and strengthened himself more and more in his determination to break definitely with the errors of Rome, and to bid an eternal adieu to Italy and his family. A circumstance soon presented itself which favored the execution of this project. Two English travellers, whom Raffaele accompanied one day in the quality of *cicerone* in the circus of the baths of Diocletian, and to whom he discovered his

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situation, took a strong interest in his behalf. Several times they returned, had conversations with the unhappy monk, and undoubtedly instructed him as to the means of escaping from his prison. In fact, not long after this, he embarked at Civitta Vecchia, where, before doing so, he had the privilege of reading, posted up in the church, a brief of excommunication against "D. RAFFAELE CIOCCI, a Cistercian monk, an apostate;" and after various distressing perplexities, owing to his inexperience, he reached Marseilles, crossed France, and arrived at London, where he was received with kind hospitality, and protected from the attempts of the Jesuits to seize once more on their prey.

THE DARK AGES—GROSS IGNORANCE, SUPERSTITION, AND FANATICISM, THE RESULT OF THE TEACHINGS AND DOMINATION OF THE ROMISH CHURCH—BAREFACED IMPOSTURES OF THE POPES AND PRIESTS.

THE period embracing the ninth and tenth centuries has justly been termed the dark ages. It was a long period of gross ignorance, superstition, and corruption. Midnight darkness fitly illustrates the moral darkness that now overspread the earth. During this period scarcely a bishop or priest in Rome knew the first elements

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of letters, and King Alfred of England, declared that there was hardly a priest south of the Thames, who even understood the ordinary forms of prayer. The corruption of the priesthood had reached, at this time, the most enormous height. With few exceptions, the priests were a worthless set of men; shamefully ignorant, slaves to sensuality and superstition, and capable of the most abominable and flagrant deeds. This dismal degeneracy of the sacred order was owing principally to the example set by the chiefs and rulers of the Romish Church, who indulged in the commission of the most odious crimes, and abandoned themselves to every lawless impulse of the most licentious passion, without reluctance or remorse.

It was during this period of priestly wickedness, and knavery, that the so-called donation of Constantine, and the issuing of the false decretals took place. The object of these decretals was to persuade the multitude that even from the first ages of the church, the Church of Rome was possessed of the same spiritual power and majesty it now assumed. These decretals consisted of a pretended collection of decrees, published with great ostentation in the ninth century, with the name of Isidore of Seville, signed to them to make the world believe they had been collected by that learned prelate, several centuries before. The most important

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of these forged documents, was the pretended donation by Constantine the Great, of the city of Rome and all Italy, with the crown, and mitre, to Sylvester, Bishop of Rome. The absurdity of this bungling imposition will be seen by the following extract from the so-called instrument of donation: "We attribute to the chair of St. Peter all the imperial dignity, glory, and power. Moreover, we give to Sylvester and to his successors our palace of Lateran, the finest palace on earth; we give him our crown, our mitre, our diadem, and all of our imperial vestments; we resign to him our imperial dignity. We give, as a free gift to the holy pontiff, the city of Rome, and all of the western cities of the other countries. To make room for his holiness we abdicate our sovereignty over all these provinces, and we withdraw from Rome, transferring the seat of empire to Byzantium, since it is not just that a terrestrial emperor should retain any power where God has placed the head of the church."

Thus, according to this document, the great emperor, being profoundly impressed and awe-struck at the glory and power of the vicar of Christ, resigned to him the full and perpetual sovereignty of the proud city of Rome, Italy, and the provinces of the West, and what is still more astonishing is the fact that the world

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quietly submitted for ages to the tyrannical usurpation of the haughty and abandoned prelates of Rome, who had nothing to sustain their position but the most barefaced and absurd forgeries. The fabric erected upon these spurious documents stood long after its foundations had crumbled beneath it.

During the dark ages the demand for relics was constantly stimulated by the priests who resorted to every available artifice to supply the demand. The bodies of new saints were sought by pretended fasting and prayer for divine assistance, and by divine assistance saintly bodies and relics were constantly discovered, and a full stock always at hand, the priests giving out that they were frequently aided in the search by God Himself. Many of these priestly relic hunters visited Palestine, where they paid considerable sums for legs, arms, sculls, jawbones, some of which were pagan, and some not human. In this way the Romish church came into possession of the celebrated relics of St. Mark, St. James, St. Bartholomew, Cyprian, and many others which they exhibit at this day with so much ostentation. The ardor with which such relics were sought in the tenth century almost surpasses credulity.

In connection with the relic business the dark ages were equally distinguished by the multiplication of new saints, and the invention of the

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most absurd legends and wonders performed by them during their lives.

In the ninth century the custom became very general of addressing prayers almost exclusively to saints, leaving them to present the petitions to God. Hence it was that every church and every member of a church had their especial patrons among the saints, because of the idea that their spiritual and worldly interests would be but indifferently managed by saints who were already employed about the souls and affairs of others. This rendered it expedient to write the lives of these celestial patrons in order to procure for them the confidence and veneration of the ignorant and superstitious multitude. In doing this, lying wonders were invented, and all the resources of forgery and fable exhausted to celebrate the exploits of the imaginary saints. The same impostors who peopled the celestial regions with fictitious saints, also employed their inventive faculties in embellishing, with false miracles and various other forgeries, the histories of those who had been real martyrs in the cause of Christ. The churches that were dedicated to saints were crowded with supplicants who flocked to them with presents of money in order to obtain succor under the afflictions they suffered, or deliverance from dangers they apprehended.

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THE VIRGIN MARY.

Among the multitude of Romish saints, it is not to be supposed that the Virgin Mary—the "Queen of Heaven"—was neglected. Her idolatrous worship amidst the gloom of the dark ages received new accessions of solemnity and superstition. The rosary of the virgin was invented in the tenth century. This is a string of beads consisting of one hundred and fifty, which makes so many Ave Marias, or hail Marys, every ten beads being divided by a large one, which signifies a paternoster, or Lord's prayer. Before repeating the rosary, it is necessary for the person to cross himself, then to repeat a prayer to the virgin for every small bead, and a prayer to God for every large one. Thus it is seen that ten prayers were offered to the virgin, to one offered to God; and this has continued to be the custom down to the present time.

WONDERFUL MIRACLES ASCRIBED TO THE VIRGIN—A ROBBER SAVED FROM HANGING.

There was a man whose occupation was robbery; but whenever he set out on his expeditions he prudently addressed a prayer to the virgin. Being caught at last, he was tried and sentenced to death—to be hanged—and while the cord was being placed around his neck, he

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made his usual prayer to the virgin, this time in dead earnest, when immediately the virgin supported his feet with her white hands, and thus kept him alive two days, to the great wonder of the spectators and the executioner, who then attempted to complete his work with a sword, but the same hand turned aside the weapon, so that the executiqner was at last compelled to release the prisoner. The robber, after returning thanks to the virgin, retired into a monastery, the usual termination of such deliverances.

A WICKED MONK ADMITTED TO HEAVEN.

At the Monastery of St. Peter, near Cologne, lived a monk, perfectly dissolute and irreligious, who dying suddenly, without confession, the fiends came to seize his soul; but St. Peter, vexed at losing one of his votaries, besought God to admit the monk through purgatory into paradise. His prayer was refused; though the whole body of saints and apostles joined in his request, it was of no avail. In this extremity he had recourse to the Virgin Mary. "Fair lady," said Peter, "my monk is lost if you do not interfere for him. Your son, if you but speak a word, will yield at once, as it is in your power to command him." The Queen of Heaven assented and proceeded to the Son, who no sooner saw His parent approaching, than He arose to receive her, and taking her by the

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hand, inquired her wishes, and upon hearing her request immediately granted it.

FESTIVAL OF ALL-SOULS.

In the year 993, the famous annual Festival of All-Souls was established. Previous to this time it had been customary on certain days to put up prayers for the souls that were believed to be confined in purgatory, by their friends. The occasion for the change was as follows: A certain Sicilian monk made known to Odilo, Abbot of Clugny, that when walking near Mount Etna, he had seen flames vomit forth through the open door of hell, in which reprobates were suffering torments for their sins, and that he heard the Devil wailing and howling because the souls of the condemned were snatched from their grasp by the prayers of the monks of Clugny. In consequence of this revelation, this festival was established and has been maintained to the present day.

FEAST OF THE ASS.

This Romish festival was established in honor of the virgin's flight into Egypt, which was supposed to have been made on an ass. At this feast a beautiful young lady was chosen, richly attired, and an infant in her arms, the lady and infant representing the Virgin Mary and the infant Jesus. She was then placed on an ass,

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and rode in procession to the church, when she was placed near the altar, and high mass commenced, but instead of the usual responses by the people, they were taught to imitate the braying of an ass, and at the conclusion of the services, the priest himself brayed.

IMMENSE POWER WIELDED BY THE POPES DURING THE DARK AGES.

When we call to mind the immense power wielded by the popes in consequence of the mysterious terrors attached to the thunders of excommunication and interdict, we shall no longer be at a loss to account for the growth of papal power and assumption, during the midnight of the world. Throughout the periods known as the dark ages, excommunication was an infernal power which dissolved all connections, and the victim of this dread sentence was regarded as on a level with the beasts. The king, the prince, the father, forfeited all their rights, all their advantages, all their claims of nature, and the privileges of society, and were shunned like one infected with leprosy, by his family, servants, and friends. When Robert, King of France, was excommunicated by Gregory V., two only of his attendants would remain with him, and even these threw all the meats remaining on his table in the fire. Everywhere the excommunicated were de-

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barred the rights of sepulchre in consecrated ground. For the punishment of the offences of noblemen and rulers, recourse was had to an interdict. During the time an interdict was in force, the churches were closed, the bells silent, and the dead unburied. The offence that called down an interdict, was often but a private dispute in which the pride of a pope or bishop had been wounded. From the moment these excommunications and interdicts were submitted to by the great powers, the governments of the civilized world might be said to exist only by sufferance of the popes. It is a fact worthy of notice that the iron age of the world was the golden age of popery. Its doctrines were never more extensively and implicitly received; its superstitious rites were never more reverently performed; its contemptible festivals never more generally observed; its corrupt and licentious clergy never more honored and enriched; its imperious popes never attained a loftier power and dignity than during the dark ages. Hence it is not strange that Roman Catholic historians should refer in terms of the greatest complacency to these dark ages. Speaking of the tenth century, which was the darkest period of this moral midnight, Dupin remarks: "In this century there was no controversy relating to the doctrines of faith, or points of divinity, because there were no here-

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tics, or persons who presumed to question the teachings of the Catholic clergy, or dive into our mysteries. There were, however, some clergymen in England, who must needs maintain that the bread and wine upon the altar were only the figure of the body and blood of Jesus Christ. But this error was refuted by a miracle wrought by Odo, Archbishop of Canterbury, who made the body of Christ to appear visibly in the celebration of the holy mysteries, and made drops of *real* blood to flow from the consecrated bread when it was broken. In fine, there was no council held during this period that disputed any point of doctrine or discipline, which showed that there was no error entertained that made any noise in the Church of Rome."

From the foregoing, it is evident that ignorance and darkness are the native elements of popery; therefore, the greatest blow this anti-Christian system ever received was the invention of printing. The brightest days of popery were the darkest ages of the world, and its universal reign would be the dark and iron age restored.

MISCELLANEOUS MATTERS—SAINTS AND RELICS OF SAINTS.

Among the idolatrous practices of the Romish Church is the worship of saints and their relics. This idolatrous worship has grown to such proportions as to well nigh exclude the worship

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of God; for by reference to popish books of devotion it will be seen that there are many petitions offered to the saints to one offered to the Deity. A popish authority tells us that as St. Ambrose was about to consecrate a church at Milan, he was brought to a stand by the fact that he had no relics of saints or martyrs to deposit in the altars, "When immediately his heart burnt within him in presage as he felt of what was to happen, and lo! Christ revealed to him where the bodies of two saints, Saint Gorvasius and Saint Protasius, genuine popish saints, were to be found. Ambrose, accompanied by assistants, proceeded to the spot



indicated, and there found the sepulchres, and in them two skeletons were discovered of more than ordinary size, their skulls separated from the rest of their anatomies, all the bones entire,

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and a quantity of blood. They arranged the skeletons, putting every bone in its place, then covered them up with cloths, and laid them on litters. In this manner they were carried in the evening to the Basilica of St. Fausta, where vigils were celebrated all night, and several that were possessed received imposition of hands. Rumors of the discovery unaccountably got in circulation, so that on the two following days there was a great concourse of people collected around the church, and then three aged men were singularly brought to recollect that they had long ago heard the names of these same martyrs, and seen the inscription on the tomb. On the third day after their discovery, these relics were solemnly conveyed to the basilica of the Church of St. Ambrosia and duly deposited.

To maintain a supply of relics various devices were resorted to. Certain tombs were falsely claimed to contain the sepulchres of saints, and the list of these saints was augmented by fictitious names. The bones of dead men were buried in certain retired places, then it would be affirmed by the monks that they had been divinely admonished that the body of some friend of God lay there. Many of the monks travelled through the country, and not only sold their fictitious relics, but imposed on the people by pretended combats with evil spirits and genii. Rumors were also

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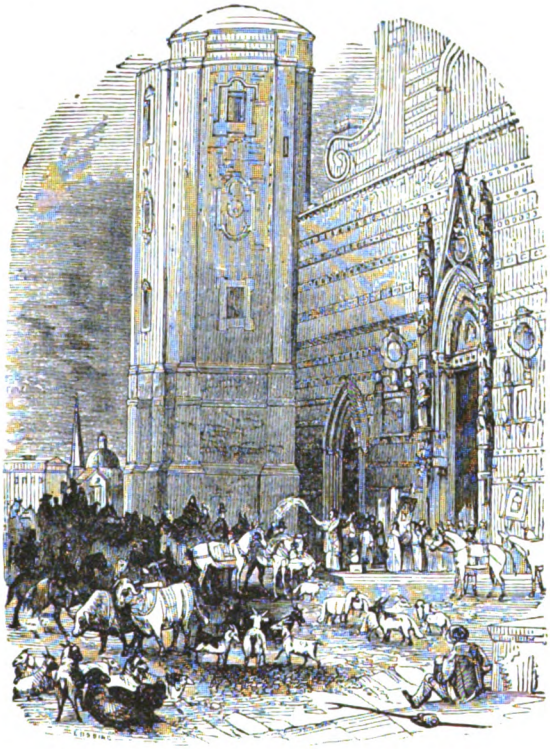
circulated of prodigies and miracles to be seen at certain places, the design of such reports being to draw the people to those places, workon their credulity, and gather contributions from them.

This relic business is continued to the present day. No matter how minute the particle of supposed holy dust of a saint—a tooth, a toe-nail, a hair, a drop of blood, or even a tear, anything will do, so that it has been endorsed by the pope. Upon the arrival of the duly endorsed relic, it is borne in solemn procession by priests in their robes, to the altar where it is to be deposited, and arrived at its destination, it is placed by the hands of the bishop in the place prepared for its reception, doing it bare-headed, with all possible veneration, the better to impress upon the minds of the people the importance of the relic. After this an anthem is repeated, during which time the bishop sprinkles incense on the relic; he then takes the stone which is to be laid over the cavity in which the relic is deposited, makes the sign of the cross on the side of the stone which is to lay next to the relic; then the stone that is to cover it is placed in position by masons, the whole being concluded by the bishop again making the sign of the cross on it. In addition to relics so deposited, the blood of martyrs and saints, together with innumerable other relics, are kept in Romish churches.

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HOLY WATER.

Another thing in the Romish worship that will strike the imagination, is the use of the so-called holy water, it being nothing more nor



SPRINKLING HORSES WITH HOLY WATER.

less than a mixture of salt and water, which worshippers must cross themselves with on entering and leaving a church. It is kept in a

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marble trough or basin, placed near the inner door.

The efficacy of holy water is not wholly monopolized by man, as horses come in for a share of its benefits. At the festival of St. Anthony, which is held annually on the seventeenth of January, the people of Rome send their best horses to the convent of St. Anthony, where a priest is stationed at the door with a large sprinkling brush in his hand, and as each horse is presented the priest mutters a few words in Latin, intimating that through the merits of St. Anthony the sprinkled animal will be preserved from sickness and accident the coming year; he then dips his brush in a huge bucket of holy water, and sprinkles him over the head and shoulders, receiving a fee for each horse sprinkled.

The great assemblage of people on these occasions, the neighing of horses, kicking of mules, the meeting of lovers, the melodious tones of asses, the shouting of the multitude, the mocking and derision of Protestants, altogether present a grotesque scene; a wonderful spectacle to witness in the self-styled centre of the Christian world, and sanctioned by the infallible head of the Church of Rome.

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SAINT DOMINIC.

As Dominic, the founder of a notorious order of friars, now stands as a saint in the Romish calendar, a brief sketch of his history and exploits will not be out of place here. Being one of the friars sent to reclaim the Albigenses and other dissenters in the south of France, he, it was, who suggested the ecclesiastical tribunal that ultimately developed into the Inquisition, but as the painful details of the crimes perpetrated by means of his tribunal would fill a large volume, only a summary will be given. In one year four hundred persons were burnt alive, and eighty were beheaded by his order and in his sight. To impose privation, pain and death, was a congenial pursuit of this Romish saint when he was in the flesh. No other human being was ever the occasion of such misery. The few traits of his character that can be gleaned from the works of his papal biographers are all of the darkest colors. But if for certain reasons his disciples have preserved but few facts concerning his real character, they have made ample amends in describing his miracles.*

First, that the mother of Dominic dreamed that she brought forth a son holding a burning torch in his mouth, wherewith he fired the world. Earthquakes and meteors announced his birth,

* See Quarterly Review for December, 1811.

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and three extra suns and moons were suspended in the heavens to illuminate the event. The Virgin Mary received him in her arms as soon as he was born.

When a sucking babe he regularly observed fast days, and would get out of his bed and lie upon the ground, and do penance. His manhood was even more portentous than his infancy. Travelling with a companion, he entered a monastery in a lonely place to pass the night, he awoke at matins and hearing yells instead of prayers he went out and discovered that the place was surrounded by devils, whereupon he dispersed them with anathemas. At daylight the convent had disappeared, and they found themselves in a wilderness. He used to be red hot with divine love, sometimes blazing like a sun, sometimes glowing like a furnace, at times it blanched his garments and imbued him with glory resembling that of Christ in the transfiguration, and once the fervor of his piety made him sweat blood. But some of his skeptical cotemporaries were so uncharitable as to hint that St. Dominic was the inventor and chronicler of his miracles and of the wonderful dream of his mother."

As Dominic was a great favorite of the Virgin Mary, the Dominicans were great champions of that saint. The rosary being a favorite instrument of devotion with their adopted pat-

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rons they relate many miracles in connection with it. The following are samples:

THE BEAD PALACE IN PARADISE.—A knight to whom Dominic presented a rosary arrived at such perfection of piety that his eyes were opened and he saw an angel take every bead as he dropped it and carry it to the Queen of Heaven, who immediately magnified it and built with the string a palace upon a mountain in Paradise.

THE PREACHING HEAD.—A damsel, moved by Dominic's preaching, used the rosary, but her heart following too much after the things of earth, she came to grief in the following manner: Two young men who were rivals for her hand, fought, and both fell, when, in revenge, their relatives cut off her head, and threw it in a well. The Devil immediately seized her soul, but by the power of the rosary the Virgin interfeared, rescued it out of his hands, and gave it power to remain in the head, at the bottom of the well, until it should have an opportunity of confessing and being absolved. After some days this was made known to Dominic, who went to the well, and summoned the girl, in God's name to come up. The bloody head obeyed, came up, perched on the top of the curb, confessed its sins, received absolution, took the wafer, then proceeded to address the people for two days, and two nights when the soul de

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parted to pass a fortnight in purgatory, preparatory to going to heaven.

THE VIRGIN'S RAISED ARM.—When Dominic entered Toulouse, after an interview with the Virgin, all the bells of the city rang to welcome him untouched by human hands. But the heretics, the Albigenses, neither heeded this nor regarded his exhortations to abjure their errors and make use of the rosary, whereupon to punish their obstinacy, he caused a terrible tempest of thunder and lightning to set the whole firmament ablaze. The earth shook, and the howling of the affrighted animals was mingled with the shrieks of the terror-stricken multitude. They crowded to the church where Dominic was preaching as to a place of refuge. "Citizens of Toulouse," said he, "I see before me one hundred and fifty angels sent by Christ and His mother to punish you. This tempest is the voice of the mother of Christ." At this point an image of the Virgin that stood on a pedestal near the altar, raised its right arm in a threatening attitude toward the people. "Hear me," he continued, "that arm will not be withdrawn until you appease the Virgin by reciting the rosary." New outcries were now heard, the devils yelled because of the torments inflicted on them. When the terrified Toulousians prayed, and scourged themselves and told their beads so zealously that the storm at

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length ceased. Dominic being satisfied with their repentance gave the word and down dropped the arm of the image.

DOMINICAN FRIARS AND NUNS NESTLING UNDER THE VIRGIN'S WING.—In one of his visits to heaven, Dominic was carried before the throne of Christ, where he beheld many religionists of both sexes, but none of his own order. This so affected him that he began to lament aloud, and to inquire why he did not find them in heaven. Christ, upon hearing this, laid his hand upon the Virgin's shoulder, and said to Dominic. I have committed your order to my mother's care, upon which she lifted up her robe and disclosed to Dominic an innumerable multitude of Dominican friars and nuns nestled under it.

THE LOVE OF THE VIRGIN FOR DOMINIC.—The Virgin appeared to Dominic in a cave near Toulouse, where she called him her son, she then took him in her arms and bared her bosom to him that he might taste the holy nectar. She then told him she could not live without him, and, immortal as she was, she should die for him did not the Almighty support her, and more of the same sort; but enough has been given to show the nature of these disgusting and abominable blasphemies.

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MIRACULOUS POPISH LETTER.

Characteristic of the impostures of popery was the letter said to have been written from Heaven to Pope Stephen. The following is the history of this pretended letter: Pope Stephen, being hard pressed by Aistulphus, King of the Lombards, who was then besieging Rome, resolved in his extremity to appeal in person to Pepin, King of France. On his arrival in France, he was received with the highest honors, and entertained as became a successor of the Apostles; and in a short time he prevailed on the king to comply with his wishes by immediately marching at the head of a large army for the relief of Rome, where, after a brief struggle, the Lombards were not only compelled to raise the siege, but were also, as the price of peace, compelled to surrender the exarchate to the pope, with all the cities, castles, and territories belonging thereto. But no sooner had Pepin returned to France than Aistulphus, burning with rage against the pope for bringing the French into his dominions, resolved not to fulfil the treaty, and again laid siege to Rome, declaring to the people that he came not as an enemy to them but of the pope, and if they would deliver him up, they should be treated with the greatest consideration; but if they did not, he would level the city with the

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ground, and leave none of them alive to tell the tale. Again, in his extremity, the pope had recourse to Pepin, sending him an urgent letter, entreating him to come at once to his relief. This letter consisted principally of bitter invectives against Aistulphus, as a sacrilegious enemy to St. Peter, and of fulsome flattery of Pepin and the whole French nation as the especial favorites of the Apostles, and ended by conjuring Pepin to come at once with an army and cause St. Peter to be put in possession of the places named in the treaty with Aistulphus. In the meantime, however, Pepin, in response to the pope's letter, had marched for Rome, but as considerable time had elapsed since dispatching his first letter, the pope began to have great fears that Pepin would not again come to his assistance, and as the city must soon fall unless relieved, the pope had recourse to a characteristic Romish fraud, pretending to have received a written communication from St. Peter, in Heaven, beseeching the immediate interposition of the French in behalf of his beloved successor, Pope Stephen. The superscription of this heavenly letter was as follows: "Simon Peter, servant and apostle of Jesus Christ, to the most excellent King Pepin, to all the holy bishops, abbots, and monks; to all the dukes, counts, and commanders of the French army, and to the whole of the good people of

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France: Grace unto you, and peace be multiplied. I am the Apostle Peter, and all who hearken to me and obey my exhortations will have their sins forgiven, and they will be admitted, cleansed from all guilt, into life everlasting. Hearken therefore to me, Peter, the Apostle of Jesus Christ; and since I prefer you to all the nations of the earth, hasten, I beseech and conjure you, if you wish to earn an eternal reward, hasten to the relief of Rome, to the people committed to my care, who are in danger of falling into the hands of the vile and wicked Lombards, their merciless enemies. It has pleased the Almighty that my body rest in this city; the body that has suffered such exquisite torments for the sake of Christ; therefore can you, my most Christian son Pepin, stand unconcerned, and see it molested by the wicked Lombards? No; never let it be said that I, the favorite Apostle of Jesus Christ, have trusted in you in vain. Our Lady, the Virgin Mary, the mother of God, joins earnestly in entreating, nay commands you, to run, to fly to the relief of my chosen people. The thrones, the powers, and the whole multitude of heavenly hosts, entreat you not to delay, but to rescue my successor and his flock from the raving wolves ready to devour them. My successor, Stephen, might, in his necessity, have had recourse to other nations, but with me, Peter, the

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French are, and ever have been, the first, the best, and the most deserving of all nations; therefore I would not suffer this rare opportunity of earning the great reward to be seized by any other nation."

This letter from St. Peter in Heaven the pope dispatched at once by a trusty messenger to Pepin, but he had proceeded but a short distance on his journey before he met the advance scouts of Pepin's army, which within three days arrived before Rome and again routed Aistulphus, and then compelled him to execute the treaty he had previously made. After the treaty had been duly executed and satisfactory guarantees given by Aistulphus for its fulfilment, Pepin, like the generous son of the church he was, graciously bestowed all the places named in the treaty on Pope Stephen, to be held and possessed by him and his successors in the See of Rome. After the instrument of donation had been duly signed by the king, the Abbot Fulrad was despatched as commissioner to take possession, in the name of the pope, of all the territory named in the Pepins' instrument of donation. Clothed with this authority, the abbot repaired to Ravenna, and from thence to all the other cities named, and took possession of them in the name of St. Peter and the pope, taking a sufficient number of hostages at the same time, and returned with

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them to Rome, where he laid the keys of the cities thus secured on the tomb of St. Peter. Thus, by means of the letter from St. Peter, the pope not only freed himself from his dangerous enemy, but secured the long-coveted earthly sovereignty that would give him rank among the kings of the earth.

INDULGENCES.

Reference was made in a previous chapter to the practice of granting indulgences. The money procured from this source of papal revenue was for ages the means of the aggrandizement of the Romish church, and one of the principal elements of its power. Even the proud structure of St. Peter's was built upon a foundation of indulgences; every stone in that great edifice, if it had a tongue, could tell a tale of robbery, murder, adultery, or imposition.

The first stone of St. Peter's, at Rome, was laid in the year 1506, by Pope Julius II., and when Leo X. succeeded him on the papal throne, he found the treasury of the church nearly empty, whereupon he sent abroad into all kingdoms his letters and bulls, with ample promises of full pardon of sins, and promises of salvation to all who would purchase the same with money.

The officers of the Romish church published a book stating the sums to be paid for any par-

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Tetzel selling Indulgences.

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ticular sin. A bishop or abbot might commit murder for 300 livres; an ecclesiastic might violate his vows of chastity, even with the most aggravating circumstances, for 100 livres. To these and similar items it is added, "Take notice that such grace and dispensations are *not granted to the poor*, for not having where-with to pay, they cannot be so comforted."

The following will afford an idea of the manner in which the indulgence business was carried on: Albert, Elector of Mentz, who was afterwards made a cardinal, solicited of the pope the contract of farming the indulgences in Germany. Upon the conclusion of this bargain, the notorious Tetzel, who had had many years' experience in the business of selling indulgences, hastened to Mentz and offered his services to Albert, and was engaged. He was to receive as compensation 80 florins a month, and the use of three horses and a carriage; but it may easily be imagined that his indirect revenue far exceeded his salary.

Tetzel is thus described: He was nearly sixty years of age, and was large and portly, with a loud and sonorous voice. He wore the habit of the Dominicans, and his port was majestic and lofty. His manner of proceeding was as follows: When access to a church could be gained, he would deposit his money-chest beside the pulpit, then elevate the cross with the pope's

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arms suspended from it, and commence by describing the great efficacy of papal indulgences, and from this he would pass to stories of astonishing popish miracles; in fact no means came amiss to him. Lifting up his voice to coarse volubility, he offered his stock in trade to all comers who had the money. Here is a sample of his harangues: "Indulgences," said he, "are the most precious and sublime of all of God's gifts to fallen man; this," pointing to the red cross, "has as much efficacy as the cross of Christ. Draw near, and I will give you letters, duly sealed, by which even the sins you may hereafter commit shall be forgiven. These indulgences will also save the souls of your dead friends.

I would not exchange my place with even St. Peter himself, for I have saved more souls with these indulgences than he with his sermons. There is no sin so heinous but what an indulgence can remit, if the indulgence is duly paid for. With an indulgence, repentance is no longer indispensable. Ye nobles, ye tradesmen, ye husbands, wives, and daughters, your departed relatives and friends are crying to you from purgatory, saying, we are enduring terrible torments here; a small alms given to the pope will save us; you can give it but you will not. The very moment the money clinks against the bottom of the chest, the soul of a dead rela-

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tive is allowed to depart from purgatory and fly to paradise. Oh, senseless people, almost like unto beasts, who cannot comprehend the grace so easily obtained. This day heaven is open on all sides if ye will. Dull and headless man, with only ten groschen you can deliver any departed friend you have, from purgatory, but you are so hard-hearted, that ye will not." Then having recourse to other inducements he would add: "The church of St. Peter's, at Rome, is badly dilapidated. That church contains the bodies of the holy apostles St. Peter and St. Paul, and a vast company of saints. The sacred bodies, owing to the present condition of this edifice, are now, alas! continually trodden, flooded, polluted, and rotting in the rain and hail." This touching appeal seldom failed to produce the required effect, and a desire would immediately be manifested to assist the poor pope in sheltering the bodies of St. Peter and St. Paul. At the close of an address, Tetzel would point to the strong box in which the money was to be deposited, and call on the people in a stentorian voice, "bring your money! bring your money;" and running down the steps of the pulpit, he would throw in a piece of silver with a force that would make it heard by the people. This would set the ball in motion and the multitude would move toward the strong box, when his assistant,

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who had a desk near it, would craftily scrutinize those who came forward, and demand a sum in proportion to their apparent circumstances.

At the close of one of Tetzel's performances an intelligent gentleman of Saxony was much shocked by his impostures, and inquired of him if he had authority to pardon sins that might be committed hereafter? "Assuredly," answered Tetzel, "I have full power from the pope to do so." "I will then punish a knave without taking his life, and will give you ten crowns for a letter of indulgence that you will promise shall bear me harmless." Tetzel jockeyed for a higher price, and finally granted the indulgence for thirty crowns. Shortly afterwards Tetzel set out for the next town, when the gentleman, attended by his servants, laid wait for him in a piece of woods, fell upon him, gave him a severe beating, and carried off his chest of indulgence-money. Tetzel loudly clamored against such a sacrilegious outrage, and the next day brought an action against his assailant. But the gentleman showed Tetzel's letter of indulgence, which relieved him beforehand of all responsibility in the matter. Upon seeing this document the judge promptly dismissed the complaint. Thus for once the man of indulgences was hoist by his own petard.

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THE CONFESSIONAL.

In the various Romish books of devotion there are full directions to penitents how to prepare themselves before going to confession. The following questions are taken at random from the works above referred to, and very fully illustrate the confessional as practiced in the Catholic Church, even at the present day. "Have you neglected to confess your sins once a year? Have you followed the dictates of your passions to the extent of committing mortal sin; if so, how often? Have you desired to commit any sin whatever, if so, what sin?"

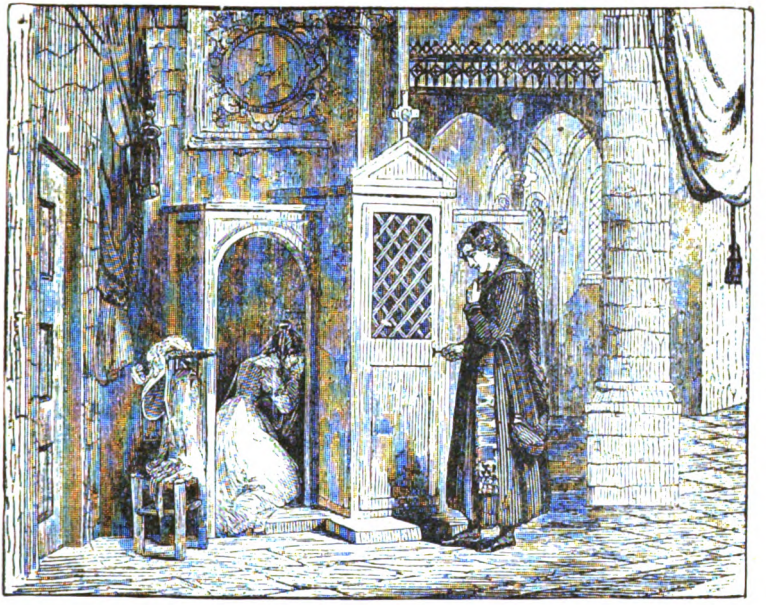
In a book published in New York entitled, "The Garden of the Soul," and authorized by Bishop Hughes, we find the following questions to females when at the confessional, on page 213: "Have you been guilty of fornication, or adultery, or incest; if so, how often? Have you been guilty of self-pollution; if so, how often? Have you touched others, or permitted yourself to be touched immodestly; or taken, or given wanton kisses, or embraces, or sensual liberties; if so, how often? Have you looked at immodest objects with pleasure; read immoral books; kept indecent pictures; or willingly listened to loose discourse? Have you been guilty of any lewd conversation, stories, jests, or

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words of double meaning? Have you abused the marriage bed, or been guilty of"

The corrupting influence, not to say indecency of such confessional, must be evident to all. A single case will show the working of this favorite papal practice. A lady having a beautiful daughter aged seventeen, told her to prepare to go with her the following day to the confessional. But, unfortunately for the daughter, the mother was soon after taken ill, which prevented her from going, and thus the young lady had to go unattended. When she returned, her eyes showed that she had wept, and her countenance showed that something unusual had happened to her. Upon her mother inquiring the cause, she wept bitterly, and said she was ashamed to tell it. But her mother insisting, she said the priest first asked her questions that she could not repeat without a blush; she, however, repeated some of them, which were of the most licentious character, after which he gave her some instructions too indecent to repeat here. He then gave her absolution, and told her before she could commune, it would be necessary for her to go into his house, which was contiguous to the church. This the unsuspecting girl did, and what followed may easily be imagined. The parents were furious, and at first determined to have redress for the foul wrong done their child, but

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A Victim of the Confessional.



The Confessional at Home

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upon reflection they saw that all that would be done with the priest would be to remove him to some other parish, while the notoriety of the affair would injure their daughter; therefore they bore in silence the great wrong they were powerless to punish. With such abominable acts the unwritten history of the confessional is full.

It was a common practice when a Catholic lady was indisposed, to send for the father confessor to attend her in her bedchamber, and during his stay in her room no one else was permitted to enter. And even at this day if a Catholic lady, the wife of an American Protestant though she might be, should choose to have a priest in her room, she has only to be *indisposed*, and ask for the spiritual father, the confessor's attendance, when no other person, not even her husband, dares enter until the priest opens the door and retires. In Rome, should a husband intrude at such a time, it would be at the risk of his life.

THE AUDACITY OF POPERY IN THE NINETEENTH CENTURY.—THE BURNING OF PROTESTANT BIBLES IN THE STATE OF NEW YORK.—A PRELUDE TO WHAT IS COMING IN THIS COUNTRY.

The following account of this sacrilegious outrage is from an official statement, signed by four respectable citizens appointed as a committee for that purpose:—"About the middle

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of October, 1842, one Telmont, a missionary of the Jesuits, with an associate, came to the village of Corbeau in the town of Champlain, where a Catholic church is located, and as they say of their own account given of their visit, 'by the direction of the Bishop of Montreal.' On their arrival they commenced a protracted meeting, which lasted several weeks, and great numbers of Catholics from this and the other towns of the county attended day after day. After the meeting had progressed several days, and the way was prepared for it, an order was issued requiring all who had bibles or testaments to bring them in to the priest, or 'lay them at the feet of the missionaries.' The requirement was generally complied with, and day after day bibles and testaments were carried in; and after a sufficient number was collected, they were burned. By the confession of Telmont, as appears from the affidavit of S. Hubbell, there were several burnings, but only one in public. On the twenty-seventh of October, as given in testimony at the public meeting held there, Telmont, who was a prominent man in all the movements, brought out from the house of the resident priest, which is near the church, *as many bibles as he could carry in his arms at three times and placed them in a pile in the open yard, and then set fire to them and burned them to ashes.* This

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Catholics burning Bibles at Champlain, N. Y.

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was done in open day, and in the presence of many spectators."

In the affidavit of S. Hubbell, Esq., above alluded to, who is a respectable lawyer of the place, it is stated that the president of the Bible Society, in company with Mr. Hubbell, waited upon the priests and requested that inasmuch as the bibles had been given by benevolent societies, they should be returned to the donors and not destroyed; to which the Jesuit priest, perhaps with less cunning than usually belongs to his order, coolly replied that "they had burned all they had received, and *intended to burn all they could get.*"*

EXTERMINATION OF JEWS IN SPAIN.

The engraving represents one of the striking scenes of Spanish history described in Prescott's "Ferdinand and Isabella." As our space will not admit of entering into all the particulars of this event, we quote only the following passage:

"Various offences were urged against the

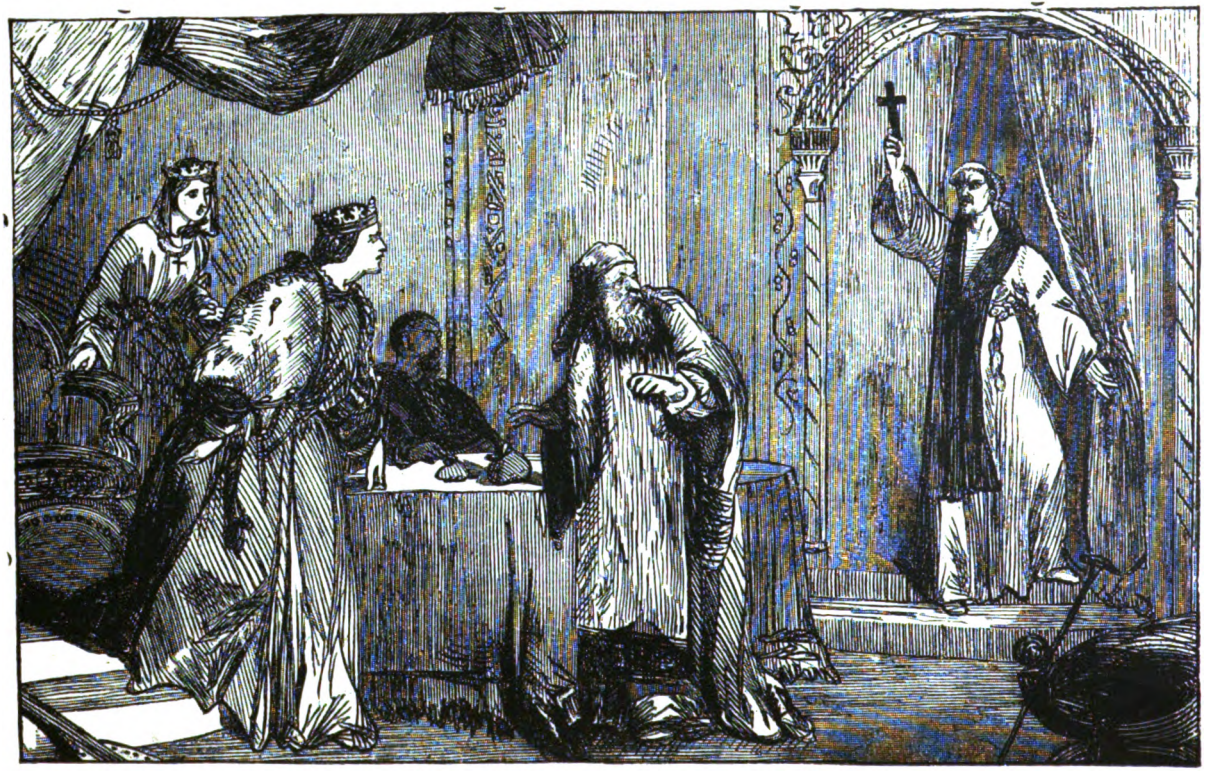
* A popish priest by the name of Corry, in Providence, R. I., on learning of the burning of the bibles, endorsed the act in the following language:—"If, then, such a version of the bible should not be tolerated, the question then is, which is the best and most respectful manner to make away with it. *As for myself, I would not hesitate to say that the most respectful would be to burn it,* rather than give it to grocers and dealers to wrap their wares in, or consign it to MORE DISHONORABLE PURPOSES (!!) and I hardly think that there is a man of common sense, that would not say the same."

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Jews with great pertinacity by their enemies, and the sovereigns were importuned to adopt a more rigorous policy. The inquisitors, in particular, to whom the work of conversion had been specially entrusted, represented the incompetence of all lenient measures to the end proposed. They asserted that the only mode left for the extirpation of the Jewish heresy was to eradicate the seed: and they boldly demanded the immediate and total banishment of every unbaptized Israelite from the land.

"The Jews, who had obtained an intimation of these proceedings, resorted to their usual policy of propitiating sovereigns. They commissioned one of their body to tender a donative of thirty thousand ducats toward defraying the expenses of the Moorish war. The negotiation, however, was suddenly interrupted by the inquisitor general, Torquemada, who burst into the apartment of the palace where the sovereigns were giving audience to the Jewish deputy, and drawing forth a crucifix from beneath his mantle, held it up, exclaiming: 'Judas Iscariot sold his Master for thirty pieces of silver. Your Highnesses would sell Him anew for thirty thousand; here He is, take Him and barter Him away.' So saying the frantic priest threw the crucifix on the table, and left the apartment. The sovereigns, in-

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Torquemada and the Jews.

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stead of chastening this presumption, or despising it as a mere freak of insanity, were overawed by it. Neither Ferdinand nor Isabella, had they been left to the unbiassed dictates of their own reason, could have sanctioned for a moment so impolitic a measure, which involved the loss of the most industrious and skilful portion of their subjects. Its extreme injustice and cruelty rendered it especially repugnant to the naturally humane disposition of the queen. But she had been early schooled to distrust her own reason, and, indeed, the natural suggestions of humanity, in cases of conscience. Therefore, without opposing further resistance to the representations, so emphatically expressed, of the holy persons in whom she most confided, Isabella at length silenced her own scruples, and consented to the fatal measure of proscription."

THE VOTIVE KNIFE.

A gentleman travelling in Italy found a church in which were hung up a number of knives, etc. He discovered, by inquiry of the guide, that these knives had each murdered a man, and were hung up there by the murderers as donations to the Virgin Mary. He succeeded in getting one of them which had killed two individuals, and he has it now in his pos-

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session, and gives the following additional particulars in regard to it and its description:

"It is small in size, and very coarse in workmanship. The spring which opens it is very loose, and hardly holds the knife open properly. The steel of the blade appears to be of a wretched description; and, in short, it just appears to be an ordinary continental pocket knife of the rudest make and cheapest price. The blade was blunt in the extreme when I got the knife, and the point alone was sharp enough to pierce in committing murder. The handle is of a dirty battered-looking black horn. To the knob at the extremity of the handle was tied a piece of pack-thread, which was tied also at the other end round a folded piece of dingy looking paper [containing the inscription to the Virgin] already described. There is in the hollow into which the blade goes when closed, *a very considerable coagulation, evidently of blood, which is slightly seen about the hinge also.*"

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PART II.

PART SECOND CONTAINS

AN AUTHENTIC ACCOUNT OF THE EDUCATION, REMARKABLE CAREER, AND TRAGIC DEATH OF THE RENOWNED PHILOSOPHER PYTHAGORAS; ALSO, A COMPLETE ACCOUNT OF THE ANCIENT EGYPTIAN OBELISK, AND OF THE RECENT REMARKABLE DISCOVERY OF MASONIC EMBLEMS FOUND UNDER IT.

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CHAPTER IX.

LIFE OF PYTHAGORAS.

Containing an Authentic Account of his Education, Travels, Philosophy, Remarkable Career and Tragic Death.

ALTHOUGH the name, Pythagoras, occupies a prominent place in the Ritual of Free Masonry, yet it is the general belief of the fraternity that it is mythical. But, from well-authenticated history, we learn that he was not only a veritable personage, but was a philosopher of great influence and renown. He was born on the Island of Samos, 600 B.C. He was the son of Mnesarchus, who emigrated from Phœnicia; and, being a merchant of distinction, he took care that his son should receive an education commensurate with his position in life, and such as would develop and strengthen his body.

Like his contemporaries, Pythagoras was early made acquainted with poetry, music, and astronomy. Geometry, astronomy, and eloquence were his private studies; but in gymnastic exercises he often bore the palm for strength and dexterity, and at the age of eigh-

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teen he won the prize for wrestling in the Olympic games. Having been sent to Egypt and Chaldea, where better facilities for his instruction existed, he soon challenged admiration for the elegance of his person, his dignity, and the brilliancy of his understanding. After gaining a knowledge of the arts and sciences as taught by the priests, he was duly initiated into the mysteries of the Sacerdotal Order, where he soon made himself master of their mythology, symbolism, and system of symbolic writing, by which they governed themselves and maintained their power over the people.

After rendering himself familiar with mythology, astronomy, and geometry, as taught by the priests in Egypt, he travelled through Assyria, Persia, and India, gathering all the information that could be collected from antique tradition concerning the nature of the gods and the immortality of the soul. When he had completed his studies and researches he returned to his native land, which was then ruled by the tyrant Polycrates; but Pythagoras, being an advocate of national independence, soon became disgusted with the despotic government of Polycrates, and again left the island. He first went to Olympia, where he once more took part in the Olympic games, and his fame now being great, he was everywhere saluted as sophist or wise man; but he refused this ap-

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pellation, being satisfied with that of philosopher.

He said some were attracted to the Olympic games by a desire of obtaining honors and crowns; others came from mercenary motives; while the wise came to contemplate whatever was found to be noble and elevating. It is thus on the more extended theatre of the world; while many struggle for the glory of a name, many strive for wealth and its advantages; but a few, who are not desirous of fortune nor ambitious of fame, are sufficiently gratified with the deductions they are enabled to make from the different phases of human nature, among such scenes of wonder and magnificence.

Leaving Olympia, Pythagoras visited the republics of Elis and Sparta; and finally, when about forty years of age, he retired to Magna Grecia, where he fixed his abode in the town of Crotona. As his great fame had preceded him, he was soon surrounded by admirers and followers, which induced him to found a sect, the accessions to which were so rapid and numerous that he soon had an immense number of followers, among whom were several princes and many others who subsequently became distinguished legislators.

Immorality and corruption prevailed in this part of the world at this time, but he so eloquently and boldly attacked the vices of society

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as to astonish and influence even the most debauched and effeminate, and a great reformation followed in Crotona. The women were exhorted to look with horror on lewdness, and become chaste and modest, and they abandoned their evil ways and flashy attire, and adopted a more becoming style and modest deportment. The young men were warned against the vileness and great danger of corrupt pleasures and immorality, and they abandoned their vicious practices. The great benefits of the sober and religious life of the philosopher were so obvious to all as to challenge compliance with his precepts. Regularly at an early hour he went to his devotions. His diet was plain and simple. His offerings, his continual purifications, his correct deportment, and his great intellectual achievements raised him above the rest of mankind.

In his school the most rigid discipline was maintained, rules being laid down to meet the requirements of the dispositions and habits of different scholars. Several years were required to try the dispositions of his pupils. If they were talkative, they were not allowed to speak in the presence of their master for five years; while those who were taciturn were permitted to converse with him after two years.

He had certain mythological doctrines which he taught to his choice followers, which,

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being known only to those who were admitted to his *secret meetings*, were called esoteric, while his other doctrines, give to those without, were called exoteric. His select pupils, when sufficiently advanced to receive the secret instructions, were duly initiated, after which they were instructed in the secret work; also in the use of ciphers and hieroglyphic writing, so that they might correspond with each other in unknown characters throughout the world; and in any language, the secret language being intelligible to the initiated whatever their native tongue might be; and, by certain signs, words, and grips they made themselves known to one another, wherever they met.

Pythagoras forbade his disciples eating flesh, because he believed it to have been produced from the same putrid matter from which at the creation of the world man was formed. He also required his pupils to perform their devotions in solitary places in the mountains, early in the morning. Then, after a rigid self-examination, they rejoined their friends and refreshed themselves with light food. The recreations and conversation of his followers were varied and instructive. Both philosophy and politics were discussed, but never with warmth. In the evening, after arranging a course to be pursued the day following, the same ceremonies were performed as in the morning. He was so pro-

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foundly revered by his pupils, that to dispute his authority was a crime, and to differ with him was a great offence. When subjects were being discussed, the most stubborn were brought to admit a point or concede a position when it was said the master held that opinion, and to use the philosopher's own words was to carry conviction. His fame as a philosopher and teacher soon spread abroad in the world, so that it was esteemed a high honor to be classed among his pupils; and so renowned was his school, that the rulers and legislators of Greece, Italy, and other neighboring nations, boasted of having been members of it. In many instances the highest positions of honor and profit were attained as a direct result of his teachings put in practice by his pupils.

The transmigration of the souls of men into the lower animals—the doctrine of metempsychosis, he brought from India, and referred to it as being possible, but not as a fact or as his belief. His theological system embraced the declaration that the world was created from a shapeless mass of passive matter, by a being who was the soul of the universe, and that of his substance the souls of men were a portion.

He considered numbers as an exponent of all things, and harmony, beauty, order, and their opposites, the necessary results of the action of nature. In his doctrine of morality, he per-

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ceived in the mind propensities common to the brutes, and besides these and the passions of avarice and ambition, he recognized the noble quality of virtue. He believed the most perfect qualifications were to be found in the exercise of the moral and intellectual pleasures; and he further believed that no enjoyment could be had where the mind was disturbed by guilt or fears of the future.

PYTHAGOREAN PHILOSOPHY.

After thus outlining the philosophy and doctrines of Pythagoras, a fuller account of his philosophy will now be given, as derived from the most authentic sources. The great Greek teachers were original thinkers, and originated a series of philosophical ideas which constitute what is known as the Greek philosophy, and may be described as of three distinct periods: first, the Sophists, including those preceding them; second, the era of Aristotle; and third, the age of Socrates.

In the first period, the world of nature and mind is the great object of inquiry, and the observation of phenomena the chief means; in the second, ideas of things take the place of the things themselves, such as things, truth, and being; and in the third, the interest is mainly centered in the moral conduct of life.

Religious ideas had little or no power in

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forming the Greek school of philosophy, for a true system of philosophy naturally precedes as a part of the basis of religious systems.

To sketch clearly the Pythagorean system, it is necessary to briefly outline the preceding and following systems in the chain of teachers of which Pythagoras was a central and important link.

All philosophy is a result of the attempt to explain the nature of the universe, and man's relation to it. The earliest Greek teachers of philosophy attempted to follow out the legends of the earlier poets in their mythical cosmogonies, but they ended their speculations in a series of negative conclusions, which are known as the teachings of the Sophists. They abandoned as insoluble, all such questions as those of creation, the relation of mind and matter, and of final cause.

In searching for the one element which seemed to cause or sustain change in the form of the world of things, the different teachers offered various theories. Hesiod and Thales suggested water as the one source and supporter of life (625 B.C.); Anaximenes substituted air for water (480 B.C.); Diogenes of Apollonia claimed that the air was endowed with intelligence, but did not separate this from matter (450 B.C.); Democritus recognized force as acting on matter, but offered no theory as

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to its origin (357 B.C.); Anaximander suggested that instead of an origin from any one element, the true origin was from the infinite (547 B.C.); Anaxagoras theorized that all things existed in the original chaos, when mind disposed them in the order now apparent. This was the earliest scheme of what is called dualism (410 B.C.). Xenophanes taught that God is ONE and all things are in God, who is infinite and unchangeable (530 B.C.). While Thales, a century before, had taught the notion that there were Gods in all things, and Parmenides substituted abstract beings for the theory of a personal God, while he most clearly distinguished the functions of sense and reason, saying that sense teaches of the many, and therefore of the false, as in phenomena, while reason teaches of one, the absolute, the true. Zeno was the originator of the science of skepticism, for he developed with logical ability the contradictions involved in our ordinary perceptions of things, as for instance in the idea of motion he argued that if the *One* is the only real existence, the world of things and phenomena is mere illusion—which theory naturally ends in pure negation (450 B.C.). Heraclitus identified being, with change, saying "there ever was and is, and shall be an *ever living fire* (*spirit, mind, life*), unceasingly kindled, but to be extinguished in due time

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(500 B.C.); his theory supposed fate to have been the creator and director of the cycles of life and death. His self-investigation foreshadowed the teachings of Socrates.

In the midst of these systems Pythagoras appeared, and was the first to use the name of philosopher as descriptive of himself, and his calling as student, and then teacher of a complete and scientific method of examining and reasoning about the world of mind and matter. His system has been reviewed, and is, to a great extent, a part of the teachings of a noted writer of the present day. Pythagoras aimed at a science of the universe that should explain the harmony of parts with the total unity. In working his ideas into a system, he assumed that in numbers were the patterns of things, and also the causes of their being. He confounded a numerical unit with a geometrical point, and both with a material atom.

The Pythagorean love of speculation in numbers might have been combined with the doctrine of atoms, and the combination might have led to important results; but no such combination was attempted by any ancient philosopher, and has only been made possible in our day by means of chemical analysis and crystallography. Pythagoras, on being asked who was the oldest of the gods, replied "Number;" and the wisest? "The author of language or the names

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of things." We have just been favored with a rediscovery of this system of Pythagoras by the writer before referred to, in what he calls the doctrine of unism, duism, and trinism, as the three fundamental and primordial principles of all things, and a carrying out of that system far beyond what it was practicable to do twenty-four hundred years ago.

What Pythagoras and his school meant by number, was law, order, form, and harmony. He was the first thinker who spoke of the world as the cosmos, or the order, indicating that order was the essence of the universe; that law or number, proportion or symmetry, was the universal principle of all things.

The school of Ionic philosophers held that there were four great principles—earth, air, fire, and water; therefore the system of Pythagoras was a great advance on that, it being an ascent to some extent from sense towards reason. The great distinction between sense and reason begins to declare itself in his system. Ordinary thinking is held captive by the senses, things being taken for what they appear to be, and their diversity receives more attention than their unity. It is occupied with the particulars, and neglects the universal. The Ionic philosophy differed from this in aiming at a universal amid the diversity of sensible things, but it never reached the height of reason, for they

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were sought for only by means of the senses, which could only see water or air or matter as simply material things. Therefore, pure number is a truer universal than material things, but it is still possible that it is not an adequate measure of all things, although it may be a better conception than any that had preceded it.

The reason why Pythagoras held that number was an object of pure thought, rather than of sense, was that every sense has its own special object, and is not affected by the objects of the other senses. For instance, sight has form and color for its objects, but cannot take notice of sound; so the ear hears sound, but cannot apprehend color or form. We can touch solids, but cannot feel color or sound. We cannot taste color, sound, or form; and objects of taste produce no results on the eye, ear, or touch. Number is not the special object of any one of the five senses, but goes with our perceptions through all the senses in general, but with no sense in particular. It is therefore not an object of sense at all, but of reason or thought. Number, therefore, is the true universal and not the numberless, as the Ionic philosophers taught, and it is the common ground, or the ultimately real in all things. Pythagoras taught that form or number is the essential, and matter the unessential. The Ionics reversed this proposition, making matter the essential. The

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doctrine of Pythagoras is a great step in advance of all the older schools of philosophy in Greece. He held that it was impossible to think without number, or even to know anything. Number, therefore, he claimed was the source and condition of human intelligence.

It is necessary that everything should be either limiting or unlimited, or that everything should be both limiting and unlimited, because things are not limited only nor unlimited only; both are necessary in the world. In other words, that every thought and every thing is the unity or conciliation of contraries; a principle, the depth and fertility of which has never to this day been rightly apprehended or appreciated.

Plato approved this doctrine of Pythagoras, in his dialogue entitled Philebus, in which he speaks of the limit, and the mixed, or the duism and the unism. Unism being the unitary or continuous ground of being, that which being would be if it had no limits—the infinite. Aristotle applied the same principle in morals, in what he called the "golden mean"—that virtue was a condition between two extremes. The limit in the physical world was a law against the infinite boundlessness of nature; while the limit in the moral world was restraint on the infinite lawlessness of passion.

Pythagoras taught that limit is an element

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in the constitution of the limited; the unlimited being the other element. He also used the terms, the one (unismal), and the indefinite two (duismal). Everything being limited, is one, indicating sameness or identity in things; but diversity is inexhaustible; *i.e.*, there is, or may be, an indefinite difference. The universe, as regarded by reason, is identity combined with a capacity for infinite diversity. Neither of the terms have any meaning separate from the connection with the other term. The true conceivable limit, whether considered as a thought or a thing, is the result of their combination. Pythagoras presented the subject in a mathematical light. He meant more than to say that the whole subject was included in the statement, one and two, and an indeterminate two. Every number consisted of these two parts, the elements of number. To explain: every number consists of these two parts, and is different from every other number; 1 is different from 3 or 5; 5 is different from 10, 20, 30, and so on; and every number agrees with every other. Hence, the inquiry, in what respect is it that all numbers agree.

The monad and duad being the elements of number, are, of course, antecedent to number. There is, therefore, a primary one, which is the root of all arithmetical numbers, and a primary two, from which root all diversity in numbers

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proceeds. These two enter into the number one, and into all other numbers, giving them unity or identity, also diversity. Pythagoras named these primitive numbers MONAD and DUAD. The MONAD expresses the *invariable* and *universal* in all numbers; the DUAD expresses the *variable* and particular. The particular being in its nature inexhaustible, is indefinite and indeterminate. Pythagoras constructed the scheme of a solid on this theory, in these terms: He starts with a mathematical point and motion. *Let the point move, and the result is a line. Let the line move sideways, and a surface is shown. Move the surface up or down, and a solid is described.* Such solid is a unit, a thing having three dimensions, or three extensions in space. With such unity the universe was constructed.

Xenophanes also considered the one, or unity, as the essence of all things, the principle of the universe, and the primary necessity of thought. He declared that there was unity in all things, and that unity he called God, in and through whom the universe *is* a universe.

The philosophy of Pythagoras included what was true in all the others, and was therefore the fundamental philosophy. He held that intelligence alone constitutes a thing, gives unity, not to plurality, but to that which is neither one nor many; thus converting the unintelligible

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into the intelligible—the world of nonsense into the world of intellect. This was one of the most profound speculations of antiquity. This purely unintelligible substance of being—the unlimited, is the reality or substance of the philosophy excluding and contrasted with limitation, when made to exclude every difference between the something and nothing aspect of being—it is *the absolute of naturo-metaphysics.* The discussion of this question of the absolute is now occupying many of the ablest minds in Europe and America. S. P. Andrews says on this subject, "Men often find, by prosecuting a search intensely, something else of value different from that which they were more specifically looking for. This has been the case with metaphysicians, who, if they have not fully cognized the unintelligible, have, while seeking to do so, incidentally discovered principles of untold value, which lie at the bottom of the best efforts to master positive science. A negative result is often no less valuable than a positive one, and in this case to discover and clearly demonstrate the limits upon the possibility of knowing, is itself an immense and indispensable contribution to the positive knowledge of mankind.

Pythagoras did not rest with the consideration of the subject of numbers, but proceeded to the application of the great principles which he had discovered, to all the domains of knowl-

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edge. He foreshadowed what has been completed in our day in the system of the classification of the sciences, whereby is made a systematology of the universe, which may be given in tabulated form as follows:

Kingdoms: Mineral, vegetable, animal.
Series: Iron, gold, etc., plants, fruits, horse, man.
Classes: Grouping those nearest in charac ter.
Sub-classes: Matter groups as to qualities.
Orders or Families: According to likenesses.
Sub-orders: Relations in minor things.
Tribes: Associations on general grounds.
Sub-tribes: Particular relationship.
Genera: Immediate connection by descent.
Sub-genera: Of a like origin in many points.
Species: General classes.
Varieties: Particular and peculiar.
Individuals: Infinite divisibility.

This constitutes a map of the whole range of human knowledge. The doctrine of number furnishes the universal principle of things and their technical namings; and that of form furnishes their precise and diagrammatic illustration. There is an accuracy of correspondence between the two elementary domains of number-forms, which furnish a sample and guide in

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respect to every other species of correspondence and distribution. In this scheme language is, in a certain sense, the most elementary domain, and somewhat in common with music, logic, and rhetoric.

This observational knowledge is superseded by the discovery of laws which make us acquainted with form in the universe of being. The infinite number of facts are a mere burden to the mind, except when law arranges into classes and groups. The study of these laws constitutes what is called morphology. Under this head the world is treated as a whole, and man as a smaller world, repeating in himself all the elements of the greater world—minerals in his bones and teeth; vegetable in his food; animal in his complete structure; water in his fluid parts, and air in his respiration; the darkness of night in his interior, and the light of day in his eyes. The world was the macrocosm, and man the microcosm. We thus pass from the consideration of number to that of form; from the abstract mathematical domain to the geometrical; from ontology, the science of the point, to morphology, the science of the line; from substance to shape or figure. Varieties of form are infinite, and the true distribution of the typical varieties is very important; being, in fact, the square and compass of science. The symbolism of form, intuitively pro-

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vised, has been the special depository of the institution of Free Masonry. Intellectually discovered, it pertains to the science of morphology, which is the fundamental domain of analogy. The compass (dividers) associates with the circle, this with the rule, the square, the triangle, and the edifice or temple, as that which is to be built by the work of the order —in reality, being the character of the individual member, and these are a part of the symbolism of Free Masonry.

It was in the interest of this great work that Pythagoras traveled from one country to another, learning from the most eminent teachers their sublimest lessons.

In Syria, Egypt, Persia, and Assyria, he found that wherever the "Mysteries" were known and practised by the educated few, the great subject of inquiry was, as to the relation of man to the world around him. To this end the philosophers instructed their followers as to what constituted the difference between matter and mind, and the apparent origin of motion; as to what is knowing, feeling, and knowledge; natural science, exact science, and applied science in the work of designing and executing; as to sentiment, dogma, and conduct in religious affairs. These grand divisions of philosophy—knowledge, religion, and science —he found sacredly preserved by means of hie-

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roglyphics in the archives of the votaries of the "Mysteries" in all countries where civilization was far enough advanced to admit of the growth of logic.

The various systems of work in use in different countries had such a uniformity of structure as to suggest a common origin in some one country, and that was found to have been Egypt, the oldest of known civilized nations, and having the most enduring of all forms of national life, as the pyramid is the most enduring of all human structures. The pyramid is at once the simplest and most complex of all structures. The sides are triangles, the simplest form of geometrical solidity, and is the analogue of real substance. The devotee of the "Mysteries" instinctively wrought symbolically in the construction of the Temple of Solomon the wise, the magnificent, *i. e.*, the Temple of Wisdom. In this Temple every educated man was a keystone or cap; every teacher and leader an ornamented capital or column; and women the sculptured decorations. The natural order of evolution in society coincides with the ascension of the stairs into the Temple—the career of development from the atom of dust, up through various forms, to the complete Temple —the individual man, rising from one rank to another, until he reaches the supreme central type of perfection.

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To solve the great problem of affairs, to detect those hidden circumstances which determine the march, and destiny of nations, and to find in the events of the past a way to the proceedings of the future, is nothing less than to unite into a single science all the laws of the moral and physical world. Whoever does this will build up afresh the fabric of our knowledge, rearrange its various parts, and harmonize its discrepancies. So wrote Pythagoras after visiting and discoursing with the greatest men of his day, and comparing the different schools of philosophy, as taught in each country, with the sublime "Mysteries" of the Craft, which builds for all, by all, and in all mankind, selecting only good and sound materials for its work.

The Egyptians recorded in hieroglyphics their mysteries, which could not be read by the uninitiated, but were clear to those who had entered the Sacred Temple, passed into its middle portions, and had been raised to the sublime height of its portico. On the ceiling of the Temple of Tentyra (Denderah) is a figure of the goddess Isis sculptured in high relief and colored. On one side of the goddess is a zodiac; on the other, the typical boats of life and death, in which there are men in action; and on the wall of an immense chamber is a series of pictures, which record a ceremony not

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yet forgotten by those who have experienced its incidents. On one couch a man lies dying; on the next is the dead body; on the third the attendants are embalming it, and in the next, the finished work is set up erect in a corner of the chamber.

Initiation was considered to be a mystical death—a separation from the world, and an introduction into the regions of the gods, where all pollutions and imperfections were eradicated by fire and water; where the candidate was said to be resurrected—raised into a new existence of purity, light, and perfection.

The new life required a new language, and the hieroglyphics were used to record the various steps of the initiation, which none could know except after passing through the "portals," "Chambers," and the "Sacred cave," "the Sheet of fire," and over "the dark water." The ceremonies of initiation were invested with mystery and secrecy, until its very name conjured up a strange, yet fascinating fear, and irresistible charm, while it was protected from desecration by the profane, under the most awful penalties.

In the course of his travels Pythagoras learned that there were parallels to the chief personage of the initiation mysteries in all countries. In Egypt it was Osiris; in Persia, Mithras; in Asia Minor, Adonis; in Crete,

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Dionysus; in Thebes, Alcides; in Thibet, Indra; in India, Budha Sakia; and in Britain, Bremrellah of the Druids.

Thus Pythagoras demonstrated that in all nations of the world religious allegories reproduced the same idea. Everywhere a superior man was slain to recommence a new and glorious life. In all lands through which he traveled he found a tradition of a great tragical event, followed by a period of sorrow, which gave place to rejoicing. The great lesson he sought to convey in his reflections on his discoveries was that every man should honor and adore Deity; regard all men as brothers—children of one father, and make himself useful to society by labor and good works; thus exemplifying the five points of fellowship of Free Masonry.

During his travels in Egypt and Chaldea, he not only made himself master of geometry, astronomy, and mathematics, but did much to develop the science of geometry, and made important discoveries in astronomy, and thus became the most distinguished philosopher of his day. The world is indebted to him for the discovery that the angles of a triangle are together equal to two right angles, and that in any right-angled triangle the square found on the hypothenuse is equal to the sum of the squares formed on the two sides. This is the

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famous forty-seventh problem of Euclid, which was never demonstrated before his time.

He also devised and adopted certain symbols to render the explanations of his esoteric teachings impressive. Among the most important of those symbols are the Tetractys, Dodecahedron, Cube, Triangle, Triple Triangle, and Point within a Circle. The Tetractys was a sacred emblem, which was expressed by ten jods disposed in the form of a triangle, each side containing four. On this symbol the obligation to the candidate was propounded, and it was denominated the Trigonon Mysticum, because it was the conservator of many awful and important truths, which are thus explained: the one at the upper point of the triangle represented the monad, or active principle; the two points, the duad, or passive principle; the three points, the triad, or the world proceeding from their union; the four, the quaternary, or liberal sciences.

The Dodecahedron was a figure of twelve sides, and was also a symbol of the universe.

The Cube was a symbol of the mind of man, after a well-spent life in acts of piety and devotion, and thus prepared by virtue for translation into the society of the celestial gods.

The Triple Triangle—a unity of perfectness—was a symbol of health, and was called Hygeia.

The Triangle and Point within a Circle are

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symbols too well known to the fraternity to need a description here.

According to his astronomy, the sun is the centre of the universe, around which all the planets move in elliptical order. The philosophers of that time deemed this impossible, but subsequent discoveries by astronomers proved that he was correct, and consequently far in advance of his contemporaries.

THE ISLAND OF SAMOS—THE BIRTHPLACE OF PYTHAGORAS.

Incidental to the life and philosophy of Pythagoras, a brief account of his birthplace will be of interest to the Masonic fraternity.

The island of Samos is in the Ægean Sea, lying off the lower part of the coast of Ionia, and nearly opposite to the promontory of Mycale. Its name was derived from one of its ancient heroes.

The island is intersected from east to west by a chain of mountains, which in fact is a continuation of the range of Mycale, being separated from it only by a narrow channel, which the Turks call Boghaz. Here was fought the decisive battle by the Greeks against the Persians, B.C. 479. The length of Samos from east to west is twenty-five miles; its width is variable, but its circumference is about eighty-five miles. The western extremity of the

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island was anciently called Cantharium. Here the cliffs are very bare and lofty. The earliest traditions of the inhabitants connect them with the Ionians; and at an early day it was a powerful member of the Ionic confederacy. At this time it was highly distinguished for maritime enterprise, and the science of navigation. The Samians were the first to make advances in ship-building, and for this purpose they secured the services of Amemocles, the famous ship-builder; and Samos will also always be noted for the voyage of one of its navigators, who first penetrated through the pillars of Hercules into the ocean, and thus not only opened boundless fields of commercial enterprise, but for the first time made the Samians familiar with the phenomena of the tides. Under Polycrates, Samos was, in fact, the greatest Greek maritime power. Its merchant vessels, although of primitive construction, sailed even as far as the coast of Spain, and the fleets of the Samians challenged the admiration and awe of neighboring nations. Although Polycrates was a tyrant, yet under his sway Samos was comparatively prosperous and powerful. He had 10,000 bowmen in his pay; he possessed 100 ships of war, and made considerable conquests, both among the islands and the mainland. He fought successfully against the Milesians and Lesbians, and

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made a favorable treaty with Amasis, King of Egypt. A joint force of Lacedæmonians and Corinthians beseiged Samos for forty days, but in this struggle he was also victorious.

In the modern history of the island there are points of considerable interest. In 1550, after being sacked by the Turks, it was given by Selim to one of his generals, who introduced colonies from various places, who gave names to some of the present villages.

Samos also performed an important part in the Greek war of independence. The Turks several times attempted to effect a landing, but were as often repulsed. The defences are still visible along the shores. The Greek fleet watched no place more carefully than this island. On the seventeenth of August, 1824, a singular repetition of the ancient battle of Mycale took place. Great preparations were made by Tahir Pasha for a descent on the island. He had besides his fleet 20,000 troops encamped on the promontory of Mycale; but, just as his preparations for an attack were completed, the noted Canaris sent a fire-ship into a Turkish frigate, which was speedily wrapt in flames, and in the panic which ensued the troops fled, and Tahir Pasha sailed away. In the treaty, however, Samos was given to Turkey, but since 1835 it has formed

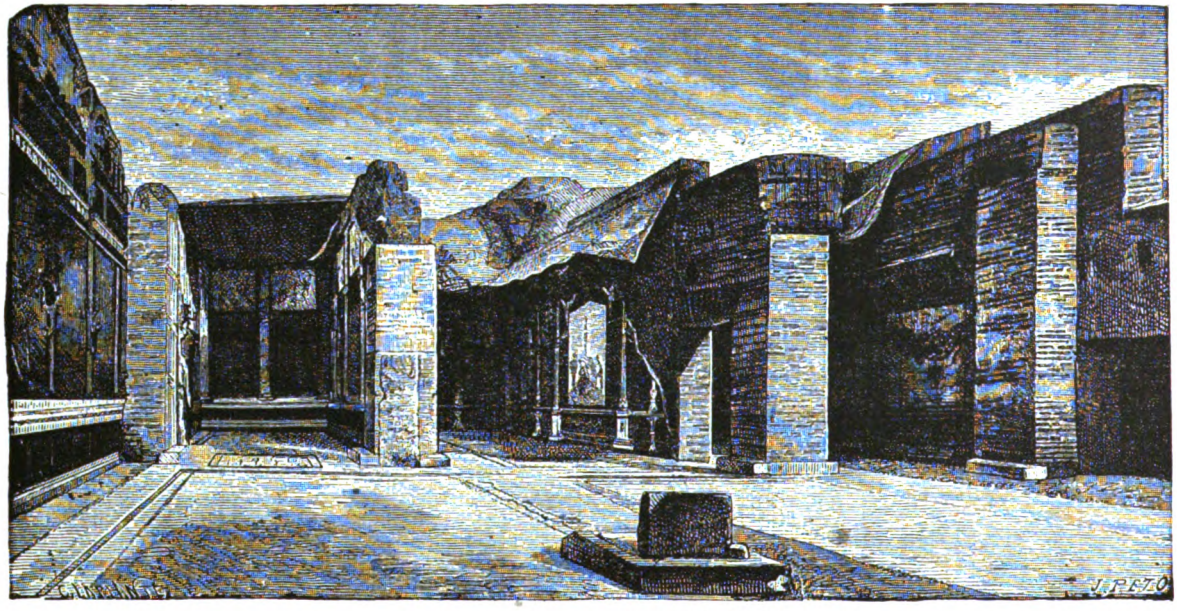
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a separate Beylic under a Greek. The island has also a separate flag, exhibiting the Greek cross on a blue ground.

The archæological interest of Samos centers in the plain on the south, which contained the ancient capital, Samos, and the great sanctuary of Hera. Herodotus says that this Temple was the largest then known. It was of the Ionic order, and its form was decastyle dipteral. Its dimensions were 346 by 189 feet. This Temple was burnt by the Persians, was restored, and after its restoration it was plundered by pirates, then by Veres, and then by M. Antony, who carried away to Rome three beautiful statues. In Strabo's time this Temple was a complete picture gallery, and the hypæthral portion was full of statues. According to a recent traveler the Temple was about two hundred paces from the shore, and its basement was covered with small fragments of polished marble, also portions of the beautiful red tiles with which the Temple was roofed.

The modern town of Chora, close to the pass leading through the mountains to Vathy, is nearly on the site of the ancient capital, which was situated partly on the slope of the hill and partly on the plain. The western wall runs in a straight line from the mountain toward the sea. The southern wall is a curiosity, as it is strengthened in several places

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Ruins of the Ancient Capital.

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by being raised on vaulted substructions. On the east side the walls are massive, being from ten to twelve feet thick, and eighteen feet high. In the eastern part of the city was also the lofty citadel of Astyplæa. In another part of the town, the ruins of the theater are distinctly visible; the marble seats are nearly all gone, and underneath is a large cistern. The general area is covered with ruins, many of the best having furnished materials for the modern castle of Lycurgus. This is nearly all that remains of a city that in the time of Pythagoras was one of the largest of cities, Hellenic or barbarian.*

The present population is 50,000. The inhabitants are said to be more industrious than honest. They export silk, wool, fruits, wine, and oil.

CROTONA—THE DESTRUCTION OF PYTHAGORAS.

This town is famous for being the residence of Pythagoras, the seat of his schools, and the scene of his tragic death. It is in Italy, and is situated on the Bay of Tarentum. It was founded 759 years before the Augustan age, by a colony from Achaia, in Greece. The inhabitants were noted for their great strength and courage, and were excellent warriors, and

* See Herodotus.

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gained great fame in their wars with the Sybarites.

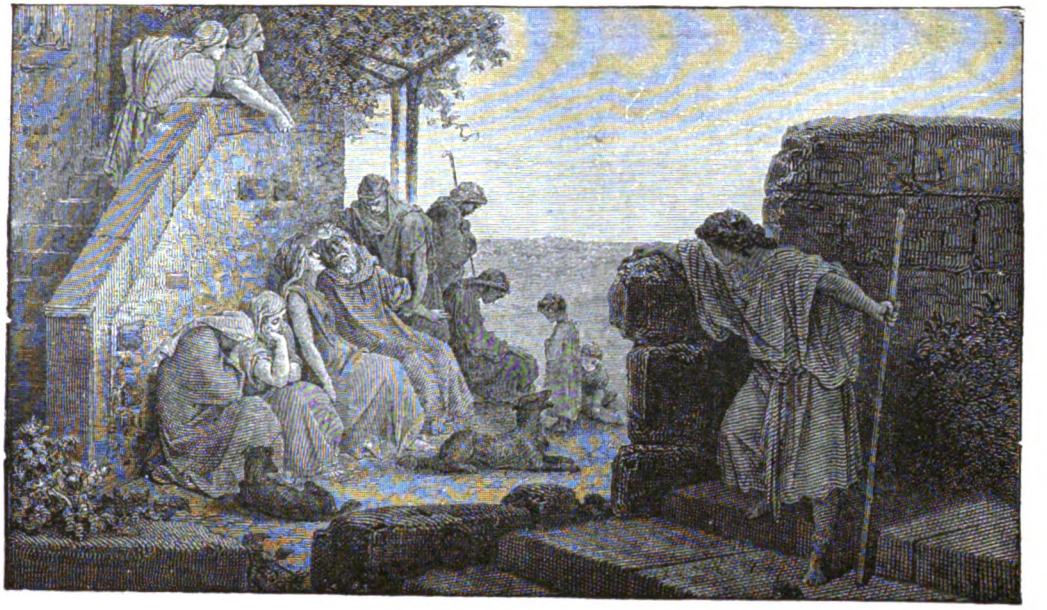
This city seems to have rapidly risen to great prosperity and size, as its walls enclosed an area of twelve miles in circumference.

The government of the city appears to have been of an oligarchic character; the supreme power being in the hands of a council of 1,000 persons, who claimed to be descendants of the original settlers. This state of things continued till the arrival of Pythagoras, an event that led to great changes both in Crotona and in the neighboring cities. It was between B.C. 540 and 530 that the philosopher established himself here, where he soon attained too great power and influence; and besides the great sway that Pythagoras exercised over the people, he formed a secret society from among his most zealous followers, which rapidly increased in numbers.

As many of the wealthy and influential citizens joined the *Brotherhood* of *Initiates*, it ultimately became the controlling power of the state. But, while they were congratulating themselves upon the commanding position that their great numbers and influence gave them, a storm was rising that was soon to overwhelm and destroy both the great philosopher, and the *Initiates*. Their numerical strength and the deference paid Pythagoras by the peo-

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ple, rendered him and his followers objects of jealousy and hatred to the government, which developed a powerful opposition to them. Their enemies first manifested their hostility by various annoyances; then by open threats, and finally by assault, which took place at night while they were holding one of their general meetings. The building was first surrounded by an armed mob, who failing to force an entrance, set it on fire, and great numbers, including Pythagoras himself, perished in the flames. Thus, from the zenith of their power, their fall was sudden and tragical, and thus perished the greatest philosopher of that period.

Subsequently, however, the veneration of the better classes for Pythagoras asserted itself, and he received the same honors as were paid to the immortal gods, and his house became a sacred temple. Succeeding ages likewise acknowledged his merit, and when the Romans were commanded by the oracle of Delphi to erect a statue to the bravest and wisest of the Greeks, the distinguished honor was conferred on Alcibiades and Pythagoras.

The news of the reaction at Crotona soon spread to adjoining countries, and many of his followers were killed, and others sent into exile.

It was during the Pythagorean influence that the war occurred between Crotona and Sybaris, which ended in the destruction of the latter

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city. The celebrated Milo was the commander of the Crotonian army, which amounted to 40,000 men, while that of the Sybarites was three times as large; yet, notwithstanding the disparity in numbers, the Crotonians gained a complete victory, and following up the advantage, took the city of Sybaris, and utterly destroyed it.

In the second Punic War the Brutians, with the assistance of the Carthaginian general Hano, succeeded in making themselves masters of Crotona, with the exception of the citadel, which held out until favorable terms were secured. The fortifications of Crotona, its port and the strength of its citadel, still rendered it a place of considerable importance in a military point of view, and the last years of the war it was the principal stronghold which remained in the hands of Hannibal. He established his magazines there, and had his head-quarters for three successive winters in its immediate vicinity.

The ravages of this war appear to have completed the decay of Crotona, so that a few years afterwards a colony was sent from Rome to recruit its exhausted population.

In ancient times Crotona was celebrated for the healthfulness of its situation, and to its favorable position in this respect was ascribed the superiority of its citizens in athletic exercises; which was so remarkable that on one

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occasion they bore away seven of the first prizes at the Olympic games. Among their athletes, Milo was the most celebrated for his gigantic strength. To the purity of its climate was also attributed the remarkable personal beauty for which its youths and maidens were distinguished.

The modern city of *Crotone* is but a small place, having a population of only 5,000, but it still has a well-fortified citadel. This fortress occupies the same site as the ancient stronghold, and is situated on a high rock projecting into the sea.

THE MODE OF TRAVELING IN THE TIME OF PYTHAGORAS.

At that period, with the exception of an occasional military road, the highways were simply camel paths, leading from place to place. One reason why such roads were then satisfactory was, that it was held that walking was the only proper mode of travel for teachers and philosophers. But when the company was large it became necessary to use donkeys and camels to carry their books, manuscripts, cooking utensils, etc.

A frequent mid-day scene in the Orient was a group of travelers sitting under a shady tree refreshing themselves, and discussing some topic of general interest; and at night if no

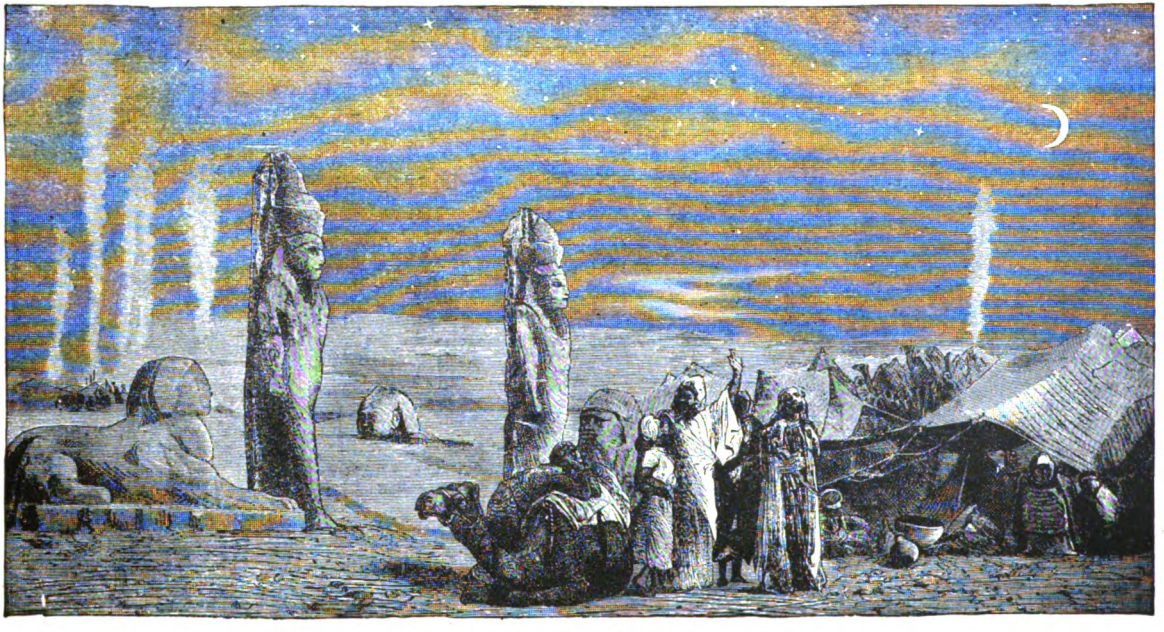
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khan was near, the travelers would be seen disposed around a camp fire, the servants feeding the animals, preparing the evening's repast, and otherwise arranging for night. It not unfrequently happened that several companies of travelers united for mutual protection and assistance, and journeyed together. In this way learned men from different and distant countries came together, when an interchange of important information and valuable ideas would take place. Thus Pythagoras gathered many precious facts concerning the institutions and philosophy of far-off nations, and arranged them for future use.

In Egypt the most convenient mode of travel was and is by the Nile boat, propelled by sails and oars, one or both. Here again travelers go in companies, for none but the wealthy could afford the expense of a dahabyah by himself. They are usually large enough to accommodate from 50 to 100 people with the necessary provisions. Generally a landing was made at sun-down, and supper was cooked on shore from provisions bought of the natives, if near a village, and the journey resumed in the morning.

The great highway from Palestine to India is the Red Sea, and the journey is now made easy by steamers through the Suez Canal to Aden, Bombay, &c.; but in the ancient time the

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Pythagoras and friends traveling in Egypt—Encamped at night.

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journey if not made by land, was one of many months in a sailing vessel, which was also provided with oars, at which all on board were expected to take a part in working. Occasionally landings were made, for the purpose of buying provisions, or visiting some city for trade, or study. The mode of traveling through India is more primitive still. Men trained to the work take the traveler in a willow or bamboo chair slung to his back, and thus carry him through the country across long plains, and up and down the most difficult mountain ways. In districts where it is practical, elephants are the public conveyance, carrying quite a company in a bamboo cage, who can while away the hours by tales and discussions, as their tastes and talents will admit of.

In Assyria the journey down the Tigris and Euphrates was usually made on a raft or float made of skins and inflated with air. Across these, poles were lashed, over which boards were laid and fastened, and huts built for shelter. These floated by day with the current, and were tied up to a tree by the shore at night.

The solitary traveler in Greece, Syria, or Asia Minor, if an educated man, who would be welcome on account of his learning, had no difficulty in finding entertainment, for it is the duty as well as pleasure of Orientals to honor the stranger with hospitality. The traveler,

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especially if he is learned, is a welcome guest in the houses of the wealthy, the rulers and the literary. Among these favored classes the observing traveler finds much valuable information.

Nowhere in the East was there what we know as a hotel. The government, or the people of a town or village, built a large house with many rooms, in which there was no furniture, and frequently not even doors or shutters to the windows. Such a building is called a khan, *i.e.*, a sleeping or resting place. Provisions are carried by the travelers or bought from the inhabitants, and are cooked in the open air in the court-yard. These khans are large enough in some places to accommodate 1,000 people, with their animals, baggage, and merchandise. The evenings at these establishments are spent in cooking, eating, arranging for sleeping, stalling or picketing the animals, and in making other necessary arrangements for the night.

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CHAPTER X.

THE RECENT REMARKABLE DISCOVERY OF MASONIC EMBLEMS IN EGYPT.

The Square Carved on Stone.—The Iron Trowel.—The Rough Ashlar, Perfect Ashlar, and Apron placed among the Foundations, over Nineteen Hundred Years ago.

ALTHOUGH the antiquity of Free Masonry does not really come within the scope of this work, yet the recent discovery of well-known Masonic emblems on the foundation-stones of Cleopatra's Needle in Egypt has awakened such curiosity and interest on the subject that an account of this ancient historical object, and of the emblems discovered, will here be given.

Cleopatra was the daughter of Ptolemy Auletes, and was born in Alexandria, B.C. 69, and, after an eventful life as Queen of Egypt, she died B.C. 30. The historical obelisk that bears her name is sixty-nine feet high, and was erected B. C. 23—nineteen hundred and three years ago.

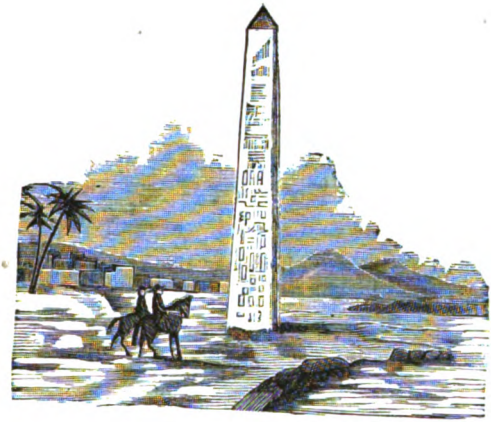
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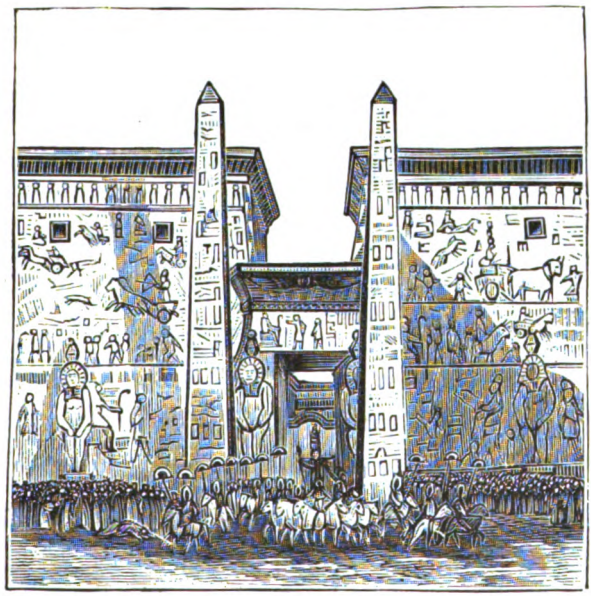
THE STORY OF THE OBELISK.*

For so long a succession of centuries has the obelisk been admired and copied in the various cities of Africa, Asia, and Europe, Alexandria, Constantinople, and Rome, that the original peculiarities of the structure itself have been occasionally lost sight of, and any single vertical monument that could not be exactly described as a column has been set down as an obelisk. Hence, there is still in popular acceptance some inaccuracy as to the exact form that an obelisk should assume, and it becomes necessary to define what an obelisk is. An obelisk, or *tekhen*, to give it its Egyptian name, then, is a monument composed of a single quadrangular upright stone, having its four faces inclined toward each other, and in section, all its angles right angles, and all its sides parallel to each other; its height is not less than that of ten diameters, taken at the base, and its apex is abruptly terminated by a small pyramidion whose faces are inclined at an angle of sixty degrees. The obelisk is generally supported upon a quadrangular base, the height of which is approximately that of a cube and a half, and which is also, like the obelisk, composed of a single stone; this base is further supported by

* New York World.

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two broad and deep steps. It is not necessary that the four sides of either obelisk or base have in section the same width, provided that each opposite side is exactly equal; but it is necessary that all the lines of the monument be right lines, and that it should have no more than four sides.

The dimensions of obelisks vary greatly, those of the earlier period being generally the largest and the simplest in execution. The loftiest now in existence is that which adorns the court of the Church of St. John Lateran, at Rome, where it stands a monument, first of the majesty of Thothmes III., by whom it was designed; afterward of the power of Constantine the Great, who removed it sixteen hundred years later from Heliopolis to Alexandria, and lastly of his successor Constantius, who re-erected it in the Circus Maximus of Imperial Rome. The smallest obelisks are the beautiful red granite couple which are now in the Egyptian saloon of the Florentine Museum, and which are respectively 7 feet and 5 feet 10 inches in height.

The material of which the obelisk was composed was generally a granite or hard sandstone capable of being well cut and of taking a high polish. For symbolical reasons the red granite of Syene was chiefly employed, twenty-seven out of the forty-two obelisks now known

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to exist being wrought in that imperishable material. The pyramidion at the summit was, when its faces were not sculptured with votive vignettes, covered with a cap of either bronze or gold.

This obelisk was erected by the famous Thothmes III., whose legend is engraved in the central column of each side. During a period of no less than three centuries the monument existed with this legend only, till Ramses II. appropriated it to himself through the addition of two lateral columns, which were carved when the monolith was upon its base in the place first chosen by Thothmes III. This Pharaoh dedicated it to Hor-em-akhou, (Harmachis, or the sun at the two horizons), a form of the God Ra, or Fhra (the sun), to which was also consecrated the great Sphinx at Ghizeh. The pyramidion represents a square vignette in which is figured the king seated upon a throne before the Sphinx of Hor-em-akhou upon a pedestal.

It is to be observed that the final groups of the three columns are combined to form a horizontal line running thus: "Giving life forever, like the sun." This is observable on three sides, the fourth being erased.

A very carefully measured elevation of this obelisk is given in Denon's *Egypte*, representing it as standing upon a square pedestal sup-

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ported upon three steps, adding three feet and two inches further to the height of the obelisk. This pedestal New York now possesses also, and of this the corner-stone is laid this day.

The monument was erected before the Temple of Amen, at Heliopolis, by Thothmes III., and, according to Pliny, Thothmes, or, as he writes the name, Mesphres, was "warned" to do so in a dream; indeed, there is an inscription upon the obelisk to this effect, for the sculptures and figures which we still see engraved thereon are no other than Egyptian letters.

In the eighth year of Augustus Cæsar, that sovereign being anxious to perpetuate the sense of his victory over the last of the Ptolemies, removed this monolith from Heliopolis to Alexandria and re-erected it in front of the temple called the Cæsareum, which he had himself founded and which was for centuries one of the glories of Alexandria. This removal, as we know, took place during the prefecture of Pontius Rubrius Barbarus, who was the fourth prefect of Egypt under Augustus Cæsar. On attempting to re-erect the obelisk it was found that the lower portion had been so much corroded and suffered so much dilapidation that the Roman engineers, instead of imposing it flush upon its base, preferred to support the monolith upon four bronze crabs,

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or feet, each being about sixteen inches in diameter, thus leaving a clear space of about eight inches between the bottom of the obelisk and its pedestal. This plan, which was afterward generally followed in Rome, caused the ultimate overthrow of all the obelisks set up by the Cæsars; first, on account of the inequality of the tension, and secondly, because the bronze was a metal too valuable to be suffered to remain when the period of ruin set in. Mr. John Dixon, in clearing the soil from a fallen obelisk which lay beside this one preparatory to its removal to London, excavated out also the base of the New York obelisk, and discovered one of the bronze crabs which supported it still *in situ*, the others having long since been wrenched away. Upon this crab, or claw, were found on either side two inscriptions, one in Greek, the other in Latin, fixing precisely the date of the erection of the monument.* The inscription is, in English, as follows:

"In the eighth year
Of Augustus Cæsar,
Barbarus, prefect
Of Egypt, caused this Obelisk to be placed here,
Pontius being architect."

Thus the votive monument of the Pharaohs sank into the condition of a Roman trophy, and that obelisk which had been constructed at vast

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expense and labor to record the majesty of the Egyptian Empire, three of whose greatest monarchs were associated with it, was now by remorseless fate transported and transformed to declare the subjection of the province of Egypt.

THE NEGOTIATIONS WHICH RESULTED IN BRINGING IT TO AMERICA.

It was early in October, 1877, that the first practical steps were taken toward bringing to New York this great historic obelisk of Alexandria. Mr. John Dixon, of London, was then transporting to London the prostrate obelisk of Alexandria which now stands on the new Thames Embankment in that city. Through his friend, Mr. Louis Sterne, an accomplished American engineer, long resident in England, then on a visit to this country, and present today as a Mason at this ceremony, Mr. Dixon, about the end of September, 1877, informed the editor of *The World* that the then Khedive of Egypt, Ismail Pasha, had intimated to Mr. Dixon his wish to present to the United States the standing obelisk of Alexandria, and Mr. Sterne requested an inquiry whether the authorities of New York would defray the necessary expense of conveying it to America. That expense Mr. Dixon had roughly estimated at about £20,000 sterling, or $100,000. It chanced

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that the editor of *The World*, being in Egypt some years before, had been assured by the Khedive in person of the lively interest he took in the formation throughout the civilized world of museums and collections of Egyptian art, and of the particular gratification which it gave him to know that a beginning at least had been made in the formation of such museums and collections in America. The Khedive took at once an enlightened and a practical view of the subject. He had been struck by the absence of the American flag from the great parade of the ships of all nations through the Suez Canal, and he was firmly convinced that the prosperity of Egypt would be advanced by everything which could tend, directly or remotely, to develop more extended relations, commercial and social, between that country and the great republic of the West. He commented rather sarcastically, too, upon the disposition of certain European nations to monopolize not only the control of the resources of Egypt, but the study of Egyptian art and Egyptian archæology; and he stated with some emphasis that whatever he could do in any way to bring Egypt and America more closely together, he would always be found not only ready, but anxious to do. The suggestion made by Mr. Sterne, therefore, was at once and warmly taken up by the editor of *The World*, and by him communicated

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to Mr. Henry G. Stebbins, then a member of the Park Commission of New York, who cordially promised his active co-operation in the work of giving effect to it. On October 7, 1877, *The World* announced the fact that, upon proper application, the obelisk could doubtless be secured for New York, and stated the probable expense of securing it. The announcement was received with general gratification by the public and the press. Many enthusiastic persons suggested that the whole cost of transportation would be subscribed in a week.

This was not the opinion of the editor of *The World*, who thought the project too important to be left at the mercy of a protracted financial negotiation through the press with the public in general; and the editor of *The World* therefore, after communicating by cable with Mr. Dixon, laid the subject before a citizen of wealth, who promptly agreed to defray the estimated expense of taking the obelisk down and bringing it to the New World. After some further negotiations, the sum of £15,000, or $75,000, was finally fixed upon as adequate, and an agreement was entered into by the gentlemen referred to with Mr. Dixon on that basis. The project was then confided by the editor of *The World* to the Secretary of State, Mr. Evarts, who took it up with great satisfaction and zeal,

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and at once directed Mr. Farman, Consul-General of the United States in Egypt, to take the necessary steps for securing the obelisk from the Khedive.

Meanwhile the sister obelisk, during its voyage to England, had met with serious misadventures. The float containing it had been cut adrift by the convoying steamer during a gale in the Bay of Biscay, recovered by another vessel, and taken into a Spanish port. Mr. Dixon in this way was put to serious, and by him unexpected, expenses, as a claim for salvage upon the obelisk was made by the vessel which had recovered it, and a lawsuit had to be conducted before the subject was finally disposed of. In view of these mishaps, Mr. Dixon naturally enough became a little disturbed as to the possibilities involved in his still more serious undertaking in connection with the obelisk intended for America. He finally asked for a reconsideration of the agreement entered into, and proposed to the editor of *The World* that a new undertaking should be made for a sum sufficient to cover what he regarded, no doubt justly, as the additional risks developed by his experience with the London obelisk. After mature consideration, the proposition was declined, and the editor of *The World* was empowered, by the liberal citizen who had assumed the cost of the operation, to make any

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arrangement he might see fit with any American engineer who could be found to undertake it.

The negotiations of Consul-General Farman meanwhile went on under very trying circumstances. The Khedive, to whose intelligent good will the American people owe the original proffer of the monument, was in the hands of French and English agents bent on making the utmost use of the powers of their respective governments to reduce Egypt to the condition of an European dependency. Much jealousy was shown by Europeans in Egypt of the gift made to the United States, and obstacles of all sorts were thrown in the way of the conclusion of the matter between the American Consul-General and the Egyptian Foreign Office. On the enforced abdication of the Khedive, Consul-General Farman at once sought and obtained an audience of his son and successor, Mohammed Tewfik Pasha, who promptly confirmed the action of his father in regard to the obelisk, and on May 18, 1879, a formal and definite confirmation in writing of the original gift to the City of New York, was given by the Egyptian Foreign Office to the American Consul-General, who at once communicated it to the Secretary of State at Washington.

Upon receiving notice of this fact, the editor of *The World* thought it but just and courteous

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to offer to Mr. Dixon the opportunity of renewing his agreement, should he desire so to do, for transporting the obelisk to New York. Mr. Louis Sterne communicated this offer to Mr. Dixon, who declined to accept it, but with much courtesy put all the information he had acquired in removing the first obelisk to London, together with various machines and contrivances employed in that operation by him, at the service of the editor of *The World* for the benefit of any American engineer who should undertake to bring the second obelisk to this country.

Several propositions were made and considered for doing this; but while the subject was still under deliberation, Lieutenant-Commander H. H. Gorringe, in command of the United States steamer Gettysburg, returned to this country from a long surveying service in the waters of the Levant, during which he had made a special personal study of the position of the standing obelisk at Alexandria and of that port, with a direct reference to the conditions under which its removal must be conducted. An accomplished archæologist, as well as a gallant and skilful officer, Lieutenant-Commander Gorringe had taken the liveliest interest in the project. Immediately upon his return he sought an interview with the Secretary of State, who, becoming satisfied after a full con-

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versation with him that he had mastered the question of the removal in all its details, referred him, with the strongest recommendations, to the editor of *The World*. After a careful examination of the plans and drawings submitted by him, the work of removing the obelisk was formally committed to Lieutenant-Commander Gorringe, and an agreement made with him on the same basis with that originally accepted by Mr. Dixon. He set about his enterprise at once with great energy and prudence, and on August 24, 1879, sailed in the Britannic for Liverpool and Alexandria, having previously superintended the construction, at the Roebling Iron Works, in New Jersey, of some new and extremely ingenious machinery, devised by himself, to be used in taking down and shipping the monolith. At the request of the Secretary of State, the Naval Department granted a special leave of absence to Lieutenant-Commander Gorringe and to Lieutenant Seaton Schroeder, who accompanied him as navigator of the vessel in which the obelisk should be shipped.

During the whole of the autumn of 1879 and the winter of 1879-80, Lieutenant-Commander Gorringe was occupied not only with overcoming the severe material difficulties involved in the task he had undertaken, but with defeating the intrigues and machinations of innumerable

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parties interested in preventing, if possible, the consummation of an enterprise which had been regarded from the beginning with an unfavorable eye by the great majority of Europeans resident in Egypt. With the exception, indeed, of the Russian representatives in that country, and of the numerous and intelligent Greek community there, it may be said that the united influence of the European world of Egypt, public and private, was thrown against the young American officer and his work. His patience, firmness and tact, however, have proved equal to all the demands made upon them, and with the loyal and efficient co-operation of the Khedive and of Consul-General Farman, the work of removing the obelisk from its site and shipping it for its long and perilous voyage was triumphantly carried through.

Thanks to the unfortunate condition of the United States steam marine, it was found by Lieutenant-Commander Gorringe to be impossible to obtain an American vessel for the service excepting at ruinous rates, and the obelisk was brought out, therefore, on a steamer of English build, the Dessoug, which was purchased by Lieutenant-Commander Gorringe in Egypt, and altered and modified there to suit his views. In this vessel he sailed from Alexandria at 2 P.M., on Saturday, June 12th.

In mid-ocean the crank of the steamer's en-

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gine broke, but as Lieutenant-Commander Gorringe had thoughtfully provided a second one, the damage was repaired within twenty-four hours, and on July 20, 1880, at 2 A.M., the Dessoug entered the harbor of New York.

Before Lieutenant-Commander Gorringe sailed for Europe to bring the obelisk home, he inspected the Central Park, in company with Mr. Frederic E. Church, the most eminent of American artists, and with the editor of *The World*, and the site on which the obelisk is now to be erected was by them selected. It had been approved by the munificent citizen who undertook to defray the cost of the removal, and in May, 1880, permission had been granted by the Commissioners of the Park, to Mr. Henry G. Stebbins and his associates, to erect the obelisk on this site.

Lieutenant-Commander Gorringe, finding it impossible to obtain a satisfactory dock for unloading the obelisk on Manhattan Island, took the Dessoug to Staten Island immediately after his arrival, and there proceeded with the delicate work of unshipping the great monolith, and transshipping it up in caissons arranged for that purpose, in accordance with a plan of his own devising.

This operation was finally completed on September 6th, and on September 16th the monolith was safely transferred from the caissons

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to Manhattan Island, at the foot of Ninety-sixth Street. Thence it was moved with great care and skill to its destined site in the Park. To this site the pedestal, which was found by Lieutenant-Commander Gorringe in excellent condition when he took the obelisk down, and was brought by him at his own risk and cost to America, had been previously removed, and here, on the ninth day of October, 1880, the foundation stone on which this great historic monument is, we trust, for many ages to rest, was laid with great Masonic ceremonies by the Free and Accepted Masons of the State of New York, under the direction of the Grand Master of that order.

The Masonic Emblems.

In the removal of the foundations of the obelisk there was made what is considered a very important historical discovery relating to the Order of Ancient Free and Accepted Masons, and confirming its claim of ancient origin. When Lieutenant-Commander Gorringe removed the obelisk and pedestal it was found that the latter stood on nine large blocks; six of these formed the upper and middle steps—the middle steps being cut out of the face of the block — while the other three were in the space enclosed in the six. All of these blocks

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are of hard limestone, with the exception of one, which is of syenite granite and is placed in the east angle of the enclosed space. The corners of the foundation, like the corners of the obelisk, were laid toward the cardinal points of the compass. The block of granite already mentioned is exactly two royal Egyptian cubits square and two Nahud or builder's cubits high; it has evidently been carefully dressed, and probably polished, while the other two blocks in the enclosed space are rough-hewn and of irregular shape. After the upper tier had been removed it was found that the lower step was formed of a tier of eighteen pieces. All of these are of hard limestone except three, two of which are of syenite and one of a different kind of limestone. One of the pieces of syenite is an oblong block, having the upper half hewn to the form of a mechanic's square. Its long section is 8 feet 6 inches by 1 foot 5½ inches, and its short section 4 feet 3 inches by 1 foot 7 inches, measuring the length in each case from the outer angle of the square. It is 21½ inches thick, and would seem to have been originally a parallelogram 8 feet 6 inches long by 4 feet 6 inches broad, and the form of a Mason's square given to its upper surface by cutting out and lowering to the depth of nine inches that part of the stone included between the two inner lines of the square and the con-

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tinuations of the transverse lines of its two ends. The lower part of the stone still has its original form of a parallelogram. The space cut out of its upper part was filled with the ordinary limestone of the foundations, so that on its first discovery only the upper surface, in the form of the Mason's square, could be seen. The thinner part of the stone has been broken, perhaps by the unequal pressure that came upon it, but the part forming the square is still perfect. The other piece of syenite is of its regular form, and differs from all the other pieces of the foundation in having the upper surface rough. Any one who examines it must be convinced that this roughness is not natural, and close examination will disclose tool marks on it, showing that pieces had been gouged out of this upper surface to make the roughness more apparent. The perfect block of syenite stood on the east end of the long arm of the square, and the piece of white limestone was in the space between the perfect block and the lower part of the block out of which the square is cut alongside the long arm. The rough block of syenite stood in the west angle of the space enclosed by the eighteen pieces forming the lower step, touching the short arm of the square and on a level with it.

When the square was discovered it was thought to be the lid of a sarcophagus, and sev-

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eral gentlemen were invited to witness its removal, among them a distinguished archæologist. Great was the disappointment when it had been raised that nothing was found under it. Every one present was struck with its peculiar form, the difference in the cement and its relative position to the perfect block. A large number of Masons of almost every nationality and creed have since examined the pieces and have had their positions explained, and every one of them fully confirms the opinion that these three pieces of syenite were intended to represent the three Masonic emblems—the perfect ashlar, the square, and the rough ashlar.

The piece of white limestone referred to as having been found sandwiched between the perfect block and the recess of the square was broken by the workmen in their eagerness to get at the supposed sarcophagus. This accident revealed its remarkable purity and exceptional whiteness. Break it where you may, not a spot could be found in the fracture. This peculiarity, coupled with its position, convinced the experts that this also is a Masonic emblem —the lambskin apron. The arms of the square are not of the same width; this unusual circumstance is at once explained by measuring them, when we find that the long arm corresponds with an Egyptian royal cubit, and the short arm to an Egyptian Nahud cubit. The architect

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was either bent on perpetuating these measurements, or the square was removed from its original foundation just as it is being removed now. The short arm is exactly half as long as the long arm, which is exactly five Egyptian royal cubits in length. Another noticeable feature of the square is a bead that is cut at the junction of the inner edge with the lower part of the block. There are three divisions, and the middle one is much broader than the other two.

The block that lay alongside of the long arm of the square was found to have on its upper surface a piece of iron which was at once recognized as having the form of a Mason's trowel. On examination it was found to have been laid on cement so as to make it adhere to the stone, which fact disposes of the presumption that it had been accidentally left there by one of the workmen.

The block next to the one forming the east angle of the lower step has a diamond-shaped recess in the side adjacent to the east angle. There was nothing in the hole, nor could it have been cut for the purpose of fastening the piece, as there was no corresponding aperture nor dowel on the face of the adjacent block. Indeed, this carefully cut diamond-shaped hole has no explanation, except that it was designed to represent another Masonic emblem — the

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Master's jewel. All of the stones forming the tier next below the lower step were rough-hewn and without marks, except three. One of these was the keystone, and stood exactly in the centre of the structure under the axis of the obelisk and the pedestal, in which position it was discovered by Mr. Zola, the Most Worshipful Grand Master of Egypt. Several figures and lines cut in relief are distinctly traceable on one of the faces of this stone. Two of the sides are cut away so as to form a right angular notch, and another face has the arc of a circle inscribed on it.

One of the figures represents a square, another a semicircle, and another the sides of a spherical triangle. The group of lines may be resolved into three figures. One is in the form of the ancient cubit measure, another is a scale, and the other one three columns in perspective. This group of lines and the figures were evidently designed to represent the trestle board; and what more fitting position for such a design could be found than the centre of the structure —the axis of the obelisk, the keystone of the foundation? Another of the stones of this tier has on one of its faces diagonal lines running parallel to each other, others forming an angle of forty-five degrees with these. On close examination it was found that each of these lines is not a simple scratch, but a carefully cut

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mark, having two indents, with a raised bead between.

Well informed Masons capable of appreciating their meaning, say that they are intended to represent the "Master's Mark," and this is certainly borne out by the position of this stone, which was alongside of the keystone and locked into the notch above referred to.

The third stone of this tier having marks stood in the east angle of the tier, directly under that piece of the lower step that has the diamond-shaped aperture cut into the side. Its upper and lower surfaces and two of its sides are rough-hewn, while two of the sides have been most carefully cut. The angle formed by these two sides has a marked similarity to the capital of an Ionic column with its spirals and beads. This is believed to have been designed to represent "Wisdom"—the Master.

Last of all was found in the débris removed from the foundation a piece of lead, which on examination was found to be a plummet. So the obelisk was surrounded by a **Mosaic pavement**; it was approached by three steps, of which the middle one was very much narrower than the other two, and united to the upper; it stood on a single block; under this block, within the steps, were a **perfect ashlar** in the east, a **rough ashlar** in the west, a **square**, a **trowel**, and an **apron** between them; in the

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axis of the structure there was a **keystone**, with figures cut on one of its faces to represent a **trestle-board**, alongside of it a stone having the "**Master's Mark**," and on the same level in the "East" another, the emblem of Wisdom, and immediately above this a diamond-shaped aperture, representing the **Master's jewel.**

WAKENING SECRETS THAT HAVE SLEPT THROUGH THE CENTURIES.

The *New York Herald* correspondent at Alexandria, Egypt, writes in substance as follows, under date of January 30, on the subject of Cleopatra's Needle and Free Masonry:

"Lieutenant-Commander Gorringe, while removing the foundations of Cleopatra's Needle, made a discovery of the highest importance, which may serve as the starting-point for new researches, and cannot fail to throw much light not only upon the origin of Free Masonry, but upon the ancient mysteries of Osiris and Isis. For the first time there has been discovered under a public monument, and, moreover, one erected twenty-three years before the commencement of the Christian era, a foundation of a Masonic character. This foundation discloses beyond doubt the ancient organization of a Masonic lodge, emblems, principles, and customs which are identical with those to-day used throughout the four quarters of the globe.

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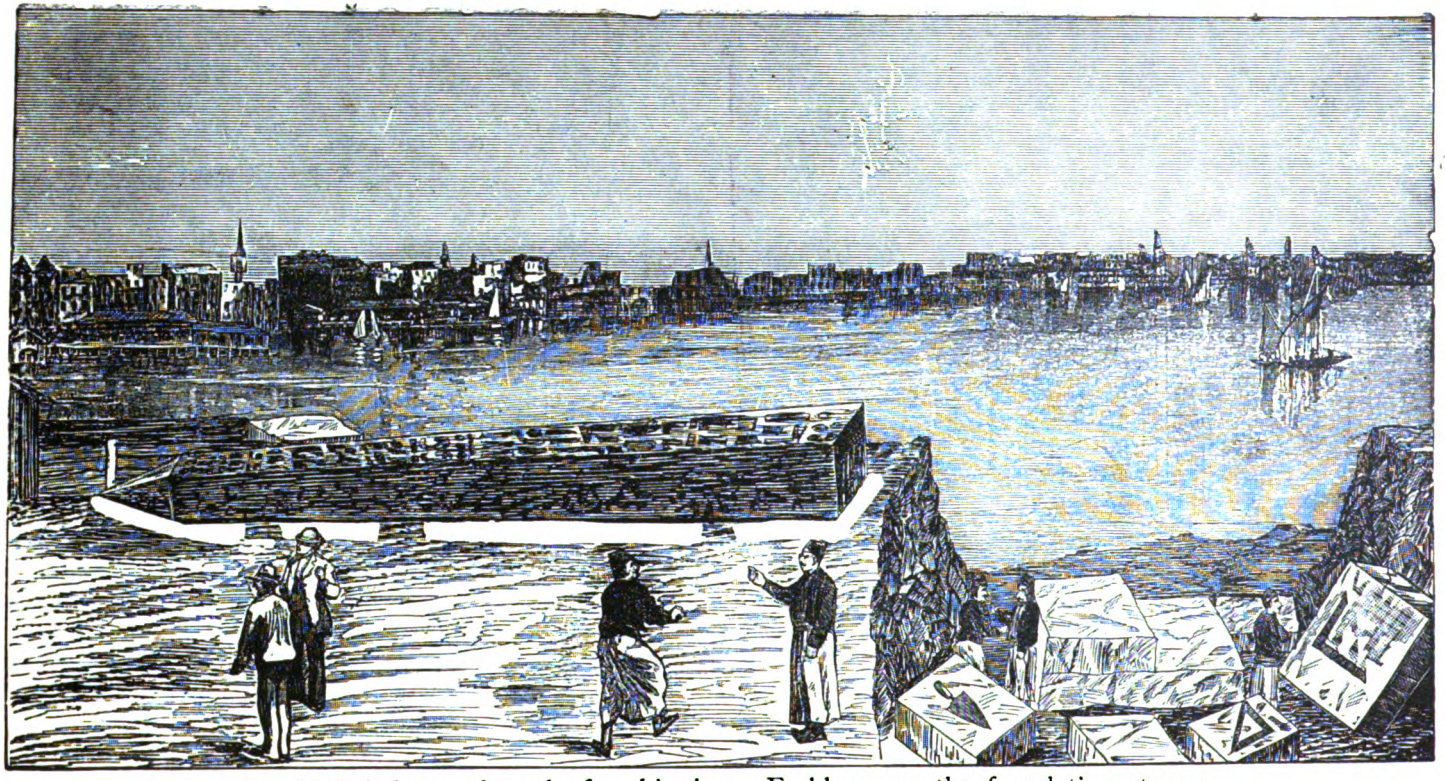
Commander Gorringe is a Free Mason, and his attention was drawn to the discovery by the sight of a Masonic square, cut out of an immense block of granite. The square bears upon the interior base three degrees, corresponding to the three first Masonic grades. Under the square are three steps, corresponding to the degrees of Apprentice, Fellowcraft, and Master.

ANCIENT DEGREES OF MASONRY.

"The three steps are disposed as follows: That corresponding to the Apprentice degree is made of one stone; the other two steps, corresponding to the degrees of Fellowcraft and Master, are also formed of a single stone, indicating the intimate union between those two degrees, the step typifying the degree of Fellowcraft being, moreover, smaller than that which typifies the degree of the Apprentice, and much smaller than that emblematic of the degree of Master, since it anciently required less time to attain science than to serve apprenticeship and become a companion. The frame and arm of the Master are extended toward the east.

"Outside of the square a block was found having four faces most beautifully and accurately dressed. This block is Masonic beyond any doubt. It is the smooth ashlar. It is the sign of a lodge—'*loga*,' in Sanscrit, signifying

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The Obelisk lowered ready for shipping. Emblems on the foundation stones.

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the world. The ancients believed the world to be rectangular in form. Another trace remained in the Masonic expression for lodge, which is an oblong square with three points in the centre in pyramidal form.

"Toward the west a block was found, indented and chipped as if by design. This is a rough ashlar. Instead of being situated toward the east, the direction whence the light comes, signifying intelligence, this rough stone is placed toward the west. It represents apprenticeship, indicative of human imperfection.

DEGREES UNKNOWN TO THE MODERNS.

"There are also further proofs of Masonic arrangement of the base of the Needle, showing that the ancients possessed degrees higher than those of Apprentice, Fellowcraft, and Master. The lower step is formed of eighteen blocks. In the midst of these blocks the cubic stone was found, and another stone of purest, most brilliant whiteness, and of a special formation. No one who has examined this stone remembers to have seen a similar one. It is evidently an emblem of purity; its brilliancy and freedom from spot and blemish represents the principle of light, which, buried in the earth, will, at a later day, become the emblem of truth. The stones of the foundation are, with a solitary exception, laid in white mortar and finely

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dressed. The smooth ashlar is laid in beautiful yellow cement. This is the Masonic pavement, the emblem of variety represented by different colored stones, but joined by cement, indicating the unity of all Masons. Moreover, among these stones two exist marking most emphatically the desire of the Free Mason architect to hand down to posterity the sign of the fraternity. Two stones are placed in a direction from west to east. One stone has on its western end two columns, in fact, it is cut in the shape of the Greek letter omega. This letter serves to represent two columns united. This stone is in front of the second stone, bearing upon one corner the capital of an Ionic column, evidently intended to represent the column of perfection. On the capital is a cutting clearly representing a right angle. Attached to another stone and wholly oxidized was found an iron Masonic trowel.

LEFT FOR POSTERITY.

"It is extremely probable that the Free Masons of ancient Egypt left traces never carefully examined from a Masonic point of view. It is most likely that if excavations were made about the bases of fallen obelisks in Upper Egypt, such excavations would be crowned with most important results, and additional light and further proofs would be obtained which, in con-

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nection with Commander Gorringe's discovery, would lead to the solution of many Egyptian mysteries.

"The Hebrews carried Masonry with them when they fled from Egypt. Cadmus, the civilizer of Greece, had been initiated in the mysteries of Isis. Pythagoras, who taught to his disciples the laws and customs he had learned from Egyptian priests, enforced upon his followers silence for a period of five years (a Masonic number). During this time they were merely listeners. Later Jewish philosophers, the Essenes, observed the same rule. Phœnician Masons of the time of Solomon also had Masonic temples, for Solomon sent a Masonic medal to the King of Tyre, who sent back to him the same sign in writing from Mount Lebanon, and expressed a strong desire to contribute to the dedication of the Temple to the Great Architect of the Universe—Yod, God, Gott, etc., the unit of divinity.

LEGEND AND FACT.

"It should be borne in mind that before Solomon's time, Masonry was known and practised by the people living along the shores of the Mediterranean. Owing to Egyptian and Phœnician commerce, the mysteries of Masonry were practised continually among the Greeks. Masonry is admitted to go back to the most

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ancient times, and in the ancient religious ceremonies of the Egyptians, Phœnicians, and Druids, as well as in the Æneid of Virgil, those initiated bore branches as emblems. The branch was of myrtle with those initiated at Memphis and Heliopolis; it was the *Gui sacre*, or sacred mistletoe, among the Druids; it was gold in the Æneid. All of these three were symbols of Masonry, just as the acacia is a Masonic emblem to-day. There is little doubt that this branch may be found in the event of a special examination being made. The Egyptians, moreover, considered the acacia a sacred tree. This tree was also worshipped by the ancient Arabs, particularly the Shalfon tribe. It was also an emblem of the sun. Like the lotus and heliotrope its leaves open in the sunshine and close when the sun sets. The Jews also had a rod made of the branch, and Solomon was so far initiated into the mysteries of Isis that the model of his temple was the same as that of the Temple of the Sun at Memphis."

LETTER FROM COMMANDER GORRINGE.

The following is an extract from a letter addressed by Commander Gorringe to the *Egyptian Gazette* on the discoveries:

"The two steps next below the pedestal are hewn out of blocks of yellowish limestone,

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very hard, containing crystals and fossils. The steps are in six pieces, which were fastened together to the foundation by iron dogs surrounded with lead. Three blocks were found enclosed by the two upper steps. Two are of hard limestone, the other is a piece of sienite granite, having all of its sides carefully dressed and its angles at right angles. It is forty-two inches square. It stood in the east angle of the foundation, immediately under the east angle of the pedestal, and was laid with a yellowish cement, while all the other parts of the foundations were laid in white mortar. The lower step is formed of eighteen pieces of hard limestone. The pieces were fastened together in the same manner as those forming the upper steps. The space included by these eighteen pieces contained several blocks of hard limestone and one piece of softer limestone, of exceptional purity and freedom from spots.

THE IRON TROWEL.

"This piece stood immediately under the block of sienite granite above mentioned; and on another piece of sienite granite in the tier next below, adhering to the upper surface of the hard limestone block adjoining this piece, there is an iron trowel very much oxidized, but retaining its form sufficiently well to be recognized at a glance. The block of granite on

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which the piece of softer limestone stood extended across the foundation. The upper part is cut to form a perfect square. The long section of the square was nearly parallel with the southeast edge of the foundation, and lay close to the pieces that formed it. The outer edges of the square measure 102.51 inches; the long section is 17½, the short section 19¾ inches wide. The block out of which it is cut is 21½ inches thick. The surfaces of the square are polished, and there is a moulding at the angle formed by its inner side with the lower part of the blocks in the same tier, touching the short section. In the west angle of the foundation there was another block of sienite granite, differing from all other pieces of the foundations and steps, in having the upper surface very irregular, the sides not parallel, and the angles different. The forms and positions of the three blocks of sienite granite leave no doubt as to their purpose and meaning. The piece of soft limestone, differing as it does from all other pieces of the foundation in thickness, and being of such exceptional purity, must have been intended as an emblem.

THE LAST OF THE EMBLEMS.

"Three other Masonic emblems, less noticeable, but equally significant in their forms and positions, were found. One of the sides of the

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block that formed the east angle of the lower step has a diamond-shaped slot cut into it, without a corresponding aperture in the adjacent block. One of the angles of the block that formed one of the tiers next below the lower step has a spiral cut on each side, so as to represent the capital of an Ionic column. The keystone of the tier next below this has certain marks on the sides that cannot have been accidentally cut by workmen.

"The obelisk and its foundations will be removed and replaced in New York exactly in the positions in which they were found, each piece having been numbered to correspond with numbers on a drawing that was made before the pieces were removed."—See *N. Y. Herald*, Feb. 13, 1880.

DR. FANTON, AN EXPERT, EXAMINES THE OBELISK FOUNDATIONS.

Dr. Fanton, a highly educated Mason, after having finished a careful examination of the foundations of the obelisk, confirms Lieutenant Commander Gorringe's discovery of the Masonic emblems, which establish the relations of many ancient Egyptian monuments; and also go far to prove the close analogy existing between ancient operative Masonry and Free Masonry. The Masonic emblems of life and the sun, beyond doubt, are identical with those upon

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the monuments of the Egypti n god Osiris. This proves that Masonry origi ated with the construction of the Pyramids, o at least with a far remoter period than the construction of the foundation of the obelisk. The number of blocks comprising the foundation, as well as their position and arrangement, indicates that the ancients were familiar with the higher degrees of Masonry, at least as high as the eighteenth degree. Many peculiar emblems not understood by Lieutenant Commander Gorringe were fully explained by Dr. Fanton from a Masonic point of view. This discovery furnishes a clew to other important discoveries not only under the fallen obelisks but also in other parts of Egypt, rendering probable a solution of the mystery of the construction of the pyramids. Among the discoveries was found a perfect cube, and also emblems of all Masonic institutions.

WHAT JOHN BANVARD LEARNED WHILE TRAVELLING IN THE EAST.

"While I was among the Arabs some years ago I found Masonry existing among them, and one of the "Semitic" or "Hamatic" traditions regarding the origin of Masonry was told me, and it was so exceedingly poetic and beautiful that from it I constructed a poem. I was surprised at the time that the tradition had not

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reached the Occident. On my return to Europe, on reading Lamartine's "Voyage en Syrie," I found that he touched upon it, but as he tells it it varied somewhat from the tradition as told me by my dragoman, Mustapha, one beautiful moonlight night as we sat by our watch fire in front of our tent. This tradition specifies the time when Masonry was first practised, long before the building of Solomon's Temple. In fact, it tells what led to the erection of the Temple, as well as the origin of Masonry, which was long before the Jews entered Palestine, when the "Jebusites were in possession of the Holy Mountain." I write this merely in corroboration of Dr. Fanton's averments regarding the antiquity of Masonry, as proved by the emblems discovered beneath the obelisk at Alexandria by Commander Gorringe. I have always believed the agathedemon found invariably on every Egyptian temple had something to do with Masonry."

There is no doubt that the Egyptians used nearly all the common tools five or six thousand years ago that we use to-day, and on their tombs we have the emblems of modern Masonry represented in picture writing. The Egyptians wrote, carved, and painted upon their tombs their history, their rites and ceremonies, and their manners and customs.

We may still turn to the abode of the kings of ancient Egypt and find emblems like those

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that are used by the Masons to-day. It is undoubtedly true that in ancient times there existed a cabala professing to hold all the secrets of nature and all the mysteries of religion, and it is probable that this cabala was obtained by the Hebrews from the Egyptians.

The Jews continued the trade-unions of Masonic industry, and thence downward through the ages of operative Masonry was a guild until Sir Christopher Wren's time, when it became a speculative and philosophical society. Therefore, instead of being a modern institution dating back only to the eighteenth century, as is claimed by Jesuits in disguise and others, 1716 was simply the time in which the lodges in London were *reorganized*, elected a Grand Master, and adopted "the Constitution and Charges of a *Free Mason*."

Lastly, in evidence of the antiquity of Free Masonry we have the following:—Going far back in the history of civilization, we find accounts of organizations of operative Masons who were combined for mutual assistance and protection, held their meetings in secret, and had grips and pass words similar to those in use among Free Masons of the present day; and for further evidence of the analogy of ancient operative Masonry to Free Masonry, and that the latter was developed from the former, see the following authorities:—

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DOCUMENTARY AND HISTORICAL EVIDENCE BEARING UPON THE ORIGIN AND GENERAL HISTORY OF FREEMASONRY.

"The Laws of the Twelve Tables, instituted in the year 451 B. C."

"The Body of Roman Rights."

"First and second Epistles of Cicero to his brother Quintus."

"Architecture by Vitruvius."

"History of Architecture." By Schoell.

"Pollion." By De Bugny.

"The Book of Constitutions." By Dr. James Anderson.

"The History of Freemasonry." By Alexander Laurie.

"The Three Oldest Documents of the Fraternity of Freemasons." By K. C. F. Krause.

"The Three Oldest Historical Documents of the Fraternity of Freemasons of Germany." By Professor Heldmann.

"History of Freemasonry." By Professor Bobrick. Zurich.

"Encyclopedia of Freemasonry." By Lenning. Leipsic.

"Memoirs of the Architecture of the Middle Ages." By Widdekind.

"Handbook of the Different Masonic Symbols." By Dr. Schauberg. Zurich, 1861.

"History of Freemasonry." By Kloss.

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"History of Freemasonry, from its Origin to the Present Day." Leipsic.

"The Monumental Art." By Baptissier.

"General History of Architecture." By Daniel Ramée. Paris.

The last two authors, who were architects, unite in recognizing the fact that it is to the Free Masons of the middle ages we are indebted for all the noted monuments erected during that period.

TRANSLATION OF THE HIEROGLYPHICS ON THE FOUR SIDES OF THE ANCIENT EGYPTIAN OBELISK **now** STANDING IN THE CITY OF NEW YORK.

Dr. Brugsch Bey, who, in the art of making the venerable monuments of Egypt tell what they know, is universally admitted to be one of the very highest living authorities, and by his archæological science he now proves that this ancient block of granite is, in all probability, the most remarkable monument of the sojourn of the Jews in Egypt which the world to-day possesses.

THE THREE KINGS.

This obelisk bears the names of three kings —Thutmes III., Rameses II. (the father, by adoption, of Moses), and Usorkon I.—each one of whom marks a distinct historical epoch. Many statues and delineations of Rameses II. have rendered the features of this monarch as familiar to the English or American resident in

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Cairo as are the features of Henry VIII., or George Washington.

Obelisks have their origin in the very earliest period of Egyptian antiquity. It is true that no obelisks, either whole or in fragments, dating from so remote an age, are now known to be extant; but the inscriptions which cover the mortuary chapels and monuments of the fourth and fifth dynasties—that is, from 3,700 to 3,300 years B.C.—prove beyond any doubt that the Egyptians of those days were familiar with the use of obelisks, which were consecrated to the Sun—the most ancient as well as the most natural symbol of that One Eternal Divinity worshipped by the Egyptians.

These inscriptions, moreover, bear out the traditions described by Pliny, who expressly says that obelisks were always so placed as to be in symmetrical proportion to the rays of the Sun; and Egyptian hieroglyphics prove that the shape of these singular monuments was intended to recall the form of the Sun's rays, which, emerging from a given point and spreading over the surface of the earth, seem to awaken nature and give renewed life to all animate beings. This connection between obelisks and the Sun is still further shown by the fact that all known Egyplian obelisks are dedicated to the Sun and to solar divinities, such as Ra and Tum at Heliopolis, and Amon-ra at Thebes.

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THE GLORIES OF HELIOPOLIS.

The great city of obelisks was On, or Heliopolis, with its renowned Temple of the Sun-god, bearing the name "Pi-tum"—that is, the "House of Tum." This name was also applied to the city itself, which thus bore the sacred appellation of "Pi-tum." The sanctuary in question was composed of a vast number of pylons, halls, and chambers, among which the texts often mention "The Hall of the Two obelisks"—in Egyptian Hut-benben, where the Sun was worshipped under the two names of Ra and Tum—that is, the rising Sun and the setting Sun. The most glorious kings of Egypt all made a point of adding to the splendor of this sacred city, the still lingering relics of which may now be seen near the squalid fellah village of Metarieh, about eight miles distant from Cairo. These kings caused obelisks to be erected flanking both sides of the entrance gates to the Sun Temple of On. One of these still remains standing upon the same spot where it was erected, nearly twenty-five centuries before the birth of Christ, by the Pharoah, Usortasen I. Each of the four faces of this monument, of Syenite granite, bears a single long line of hieroglyphs. The inscription contains merely the five apellations of the Pharoah Usortasen I., to which is added a formula of astronomical signification.

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FIVE TITLES OF KINGSHIP.

All Egyptian kings had five distinct appellations, which were always preceded by five titles. These titles are:

1. The *Name of the Royal Standard*, preceded and indicated by the words, "*Horus*," or "*Horus, the Sun.*"

2. The *Official Title*, preceded by the words, "The King of Upper and Lower Egypt," or "Lord of the Two Worlds."

3. The *Crown Title*, preceded by the words, "The Lord of the Diadems of the Vulture and of the Serpent *Ourarios.*"

4. The *Family Name*, indicated by the expression, "The Son of the Sun."

5. The *Title of "The Victorious,"* preceded by the words, "The Golden Horus."

All of these Pharaohs bore these five titles from the moment of their coronation. These names were always inscribed upon their monuments, and the New York obelisk, as will be seen further on, is no exception to this rule.

THE OBELISK STILL REMAINING AT HELIOPOLIS.

The following literal translation of the text inscribed upon the obelisk of Usortasen I. at Heliopolis should be compared with that of the New York obelisk:—

"*Horus the Sun*—The life of that which is born."

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"*The King of Upper and Lower Egypt*—Kheper-ka-ra (that is, the one to whom the Sun gives and sustains life."

"*The Lord of the Vulture and the Serpent Ouraios*—The life of that which is born."

"*The Son of the Sun* (Usortasen)—The one beloved by the spirits (that is, of the divinities) of the city of On. Endowed with life everlasting."

"*The Golden Horus*—The life of that which is born."

"The Divine Benefactor, Kheper-ka-ra, caused this (obelisk) to be erected at the beginning of the period (astronomical period) of thirty years. He who gives life everlasting."

One cannot fail to admire the striking simplicity of this inscription, which covers the four sides of an obelisk of such gigantic proportions. It merely tells us the five names of the Pharaoh who caused this obelisk to be erected at the commencement of an astronomical period, which was renewed every thirty years. The mention of the city of On, so often spoken of in the Bible, is of considerable importance, for we are thus assured that this famous city was situated upon the plains near the modern village of Matarieh. Of the vast number of obelisks which formerly ornamented the grand pylons of the Sun Temple at On only three remain—the one I have just described and the two Alexandria obelisks

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now in London and New York. The two last both date from the reign of Thutmes III. (about 1600 B.C.) and once embellished the Temple of the Sun-God known by the appellation of Tum—the Setting Sun.

THE GREAT GRANITE QUARRY OF EGYPT IN WHICH THE OBELISKS WERE QUARRIED.

There is in the centre of Egypt—at the boundary between Egypt properly speaking and Nubia—a wide zone of granite which crosses, from east to west, the limestone region of which the long valley of the Nile is composed. Toward the east of the town of Assouan—the ancient Syene—is found a broad site which at each step furnishes evidence of having been the great quarry from which granite was obtained during the far distant periods of Egyptian history. The stone, whether of the prevailing pink or the rarer black hue—is that which the classic authors have described as the granite of Syene, or syenite. The numerous obelisks which once ornamented the gates of the sacred edifices of Egypt, as well as other more solid monuments which antiquities have handed down to us, were made of this granite. A most palpable proof of this exists to-day in an obelisk often visited by modern tourists which still remains partially unsevered from rock of this quarry, and which was abandoned for reasons

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of which we must probably ever remain in ignorance. Had this obelisk been finished it would have been the largest in the world.

THE OBELISK SUPERINTENDENTS.

Numerous dedicatory inscriptions cut upon the granite blocks near Assouan have preserved to us the memory of those persons whom the Pharaohs intrusted with the task of superintending the works at the quarries. These persons were usually employés at the Pharaonic court, who were sent on special missions to execute the orders of their sovereign. For instance, one of them has left a souvenir of his presence at the quarries in the following words:

"The Trusty Relative of the King and His Friend. The Inspector of All the Works of the Great Obelisks. The First Prophet of the Divinities Khnum, Sati and Anka—Amenhotep by name."

We are informed by this inscription that the Inspector Amenhotep, who, to judge from his rank of First Prophet of the Divinities, worshipped upon the island of Elephantine, opposite Assouan, dwelt in the neighborhood of the quarries, and was charged with inspecting the work of drawing obelisks from the quarries of Assouan. Another Egyptian, named Bek, is described as:—

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"The Chief of the Works in the Red Mountain the Tutor and Amanuensis of His Majesty Himself, Master of the Sculptors of the Vast Monuments of the King in the Temple of the Solar Orb, at the City of Khunaten" (the present Tell-el-Armana), "Bek by name, the Son of Men, the Master of the Sculptors."

From this inscription we learn that the Assouan quarries were known to the ancients as the "Red Mountain." Innumerable examples could be given of evidence of the wonderful activity which prevailed at this "Red Mountain," at the period when the obelisks were being quarried from its sides.

THOTMES III., WHO RAISED OUR OBELISK.

This venerable monument was made at the command of a monarch who has been designated in history as Alexander the Great of the Pharaonic period—Thotmes III., who reigned sixteen centuries before the birth of Christ. It was this famous conqueror who planted his standard in the centre of Africa, and who erected massive stone monuments on the banks of the Euphrates in memory of his victories. Wishing to honor the solar divinity in the Temple of On, he caused two obelisks to be constructed, bearing his names and titles, as an offering of thanks for the divine protection which this god had deigned to accord him during his

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campaign in Central Africa, and on the plains of Mesopotamia.

THE CENTRE LINES.

The inscriptions of the Pharaoh Thotmes III. form the middle perpendicular lines of each of the four faces of the obelisk, indicated by the letters A and B. As to the five names of the King see the commencement of this article. The two faces C and D have been so exposed to the influence of the weather and sea air that most of the text of the middle lines has disappeared.

THE PYRAMIDION INSCRIPTIONS.

The *tops* of obelisks, as is well known, were in the shape of pyramids—the so-called pyramidion. Hieroglyphic writings tell us expressly that these pyramidions were surmounted by a covering of brilliant bronze, the reflection of which was visible at a great distance, and the Arab historians of the Middle Ages assure us that the obelisk now remaining at Metarieh—the ancient On—still bore in their day a covering of a very lustrous copper. The inscriptions and text which cover three faces of the pyramidion of the New York obelisk—the inscriptions of the fourth face being no longer legible—date from the time of Thutmes III.

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RAMESES II.

Three centuries after the death of Thotmes III., the most glorious monarch not only of the eighteenth dynasty, but also of all Egyptian history, one of his descendants, Ramessu by name, ascended the throne of Egypt. Ramessu, when quite a youth, was crowned during the lifetime of his father, Seti I. During his long reign of sixty-six years he did his utmost to re-establish and maintain the rule of the Pharaohs in foreign lands, which had rebelled against Egyptian domination. His wars against the people of Palestine, and especially against that valiant nation, the Hittites, in Northern Syria, are historic facts, which are illustrated by inscriptions and representations upon monuments and papyrus, and by tradition. Ramessu II. was known to classic authors by the name of Sesostris, derived from Sestura, one of his Egyptian surnames. Less fortunate than his ancestor, Thutmes III., in the result of his wars, Ramessu II., or, as the name was sometimes written by the ancients, Rameses II., has nevertheless a place among the warlike kings of the Egyptian nation.

THE RIGHT HAND AND LEFT HAND LINES INSCRIBED BY RAMESES.

When his wars were ended he caused his names and titles to be inscribed upon the two

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obelisks which his ancestor, Thutmes III., had erected at On, and it is in consequence of this determination of Rameses II. that to-day we see his inscriptions cut in the spaces left vacant by Thutmes III.—that is to say, on either side of the middle lines of each face of the New York obelisk, and done three centuries after those of Thutmes III.

FACE A.

TEXT AND INSCRIPTIONS OF THE PYRAMIDION.

King Thutmes III. is represented as a Sphinx, with the head and arms of a man. He is offering two vases of wine to the Sun God On.

His body rests upon a sort of pylon, decorated with the titles:—

The Strong Bull,
Who manifests himself
King
In the Thebaïd,
The Son of the Sun:
Thutmes.

Over the body may be read:—

The Gracious God,
Lord of the Two Worlds,
King of Upper and Lower Egypt,
Ra-men-kheper - - - -
- - - - - - -

THE CENTRE LINE—THUTMES III.

[*Name of the Royal Standard.*]

Horus: Magnified and Enlightened by the Crown of Upper Egypt.

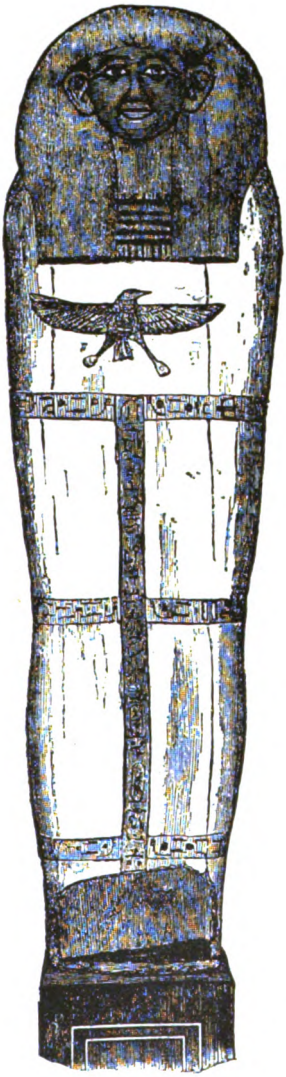
[*The Official Standard.*]

The King of Upper and Lower Egypt:
Ra-men-kheper.

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RAMESES, II.



THOTMES, III.

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[*The Title of the Victorious.*]

The Golden Horus.
The Strong of Arm,
Who beat the Kings of Foreign Nations
Who were numbered by hundreds of thousands,
For his Father the Sun God Ra, ordained for him
Victories over all Lands.
Mighty Power
Was concentrated at the points of his hands
To widen the boundaries of Egypt.

[*The Family Name.*]

The Son of the Sun
Thutmes - - - - -
Who gives Life of all Stability and Purity
To-day as ever after.

THE RIGHT-HAND LINE.*

Horus: the Strong Bull.
The Son of Mum.
The King of Upper and Lower Egypt.
Ra-user-ma.
The Chosen One of the Sun.
Lord of the Diadems of the Vulture and of the Serpent.
Protector of Egypt.
Chastiser of Foreign Nations.
The Son of the Sun, Ramessu Meri-amun.
The Conqueror,
Who with his Own Arms
Performed Great Deeds
In the face of
The Entire World Assembled.
The Lord of the Two Worlds; Ra-user-ma,
The Chosen One of the Sun.
The Son of the Sun: Ramessu Meri-amun,
Who gives Life of all Stability and Purity
To-day as ever after.

*It should be remembered that the inscriptions in the right and left-hand lines are those of Rameses II.

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THE LEFT-HAND LINE.

Horus: the Strong Bull.
Friend of Justice.
King of Upper and Lower Egypt.
Lord of the Periods of Thirty Years.
Like his Father Ptah-Tanen [*The God of Memphis.*]
The Son of the Sun: Ramessu Meri-amun [*that is to say the friend of the god Amon of Thebes.*]
The Sun created him.
To cause Great Rejoicing in the City of On, and
To fill with Riches the Sanctuaries of his Creator.
The Lord of the Two Worlds: Ra-user-ma,
The Chosen One of the Sun.
The Son of the Sun: Ramessu Meri-amun,
Who gives Life of all Stability and Purity
To-day as ever after.

FACE D.

TEXTS AND INSCRIPTIONS OF THE PYRAMIDION.

The representation and the text inscribed upon the pylon are the same as those on Face A.

The inscriptions engraved over the Sphinx and the figure of the god are not sufficiently distinct to here read them.

THE CENTRE LINE.

[*Name of the Royal Standard.*]

Horus: the Strong Bull,
Who manifested himself as King in the Thebaïd.

[*Official Title.*]

The King of Upper and Lower Egypt:
Ra-men-kheper,
Who caused
Great Rejoicing
In the *House* of the Sun God Ra—[*That is Heliopolis.*]
Who created
The Beauty of the Sun Disk;
The Day when for the first time was made - - -
- - - - - - - - -
- - - - - - - - -

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THE RIGHT-HAND LINE.

Horus: the Strong Bull,
The Son of the Sun God Ra.
The King of Upper and Lower Egypt:
Ra-user-ma,
The Chosen One of the Sun.
The Golden Horus;
Rich in Years; Grand in Victories.
The Sun of the Sun: Ramessu Meri-amun.
The Lord of Two Worlds
Ra-user-ma,
The Chosen One of the Sun,
The Son of the Sun [*Ramessu Meri-amun.*]
Like the Sun.

THE LEFT-HAND LINE.

Horus: the Strong Bull,
Friend of Justice.
The King of Upper and Lower Egypt.
The Son of the Son.
The Creature of the Gods,
Who [has taken possession of] the Two Worlds.
The Son of the Sun: Ra-user-ma Meri-amun;
The Friend of the City of the Sun.
Never before was done what he did for the City of On.
His Memory is forever fixed in the City of Tum [*Pitum*].
The Lord of the Two Worlds: Ra-user-ma.
The Chosen One of the Sun.
The Son of the Sun [*Ramessu Meri-amun*]
Who gives Life.

FACE C.

TEXT AND INSCRIPTIONS OF THE PYRAMIDION.

Illegible.

THE CENTRE LINE.

[*Name of the Royal Standard.*]
Horus: the Strong Bull,
Friend of the Sun God Ra.

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[*The Official Title.*]

The King of Upper and Lower Egypt,
Ra-men-kheper - - - - - -
- - - - - - - -
- - - - - - - -

THE RIGHT-HAND LINE.

Horus: the Strong Bull,
The Companion and Friend of Justice.
The King of Upper and Lower Egypt:
Ra-user-ma;
Lord of the Periods of Thirty Years,
Like his Father, the God Ptah;
Lord of the White Wall [*name of the Citadel of Memphis.*]
The Son of the Sun: Ramessu Meri-amun.
The God: the Divine Being.
The Terrestrial Star of the City of the Sun God Ra,
Which is sustained by the deeds of
The Lord of the Two Worlds: Ra-user-ma.
The Son of the Sun: Ramessu Meri-amun,
Who gives Life.

THE LEFT-HAND LINE.

So effaced as to be illegible.

FACE B.

TEXT AND DESCRIPTIONS OF THE PYRAMIDION.

The representation and the text inscribed upon the pylon are the same as those on Face A. The Sun God is this time called "*Hormakhu*"—that is, the Harmaïs or Harmachis of the Greeks.

The King's titles are:—

The Gracious God,
The Lord of the Two Worlds:
Ra-men-kheper.

The offering to the god is indicated by the inscription:—

Gift of Wine.

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THE CENTRE LINE.

[*Name of the Royal Standard.*]

Horus: the Strong Bull,
Who manifested himself as King in Thebaïd.

[*The Crown Title.*]

The Lord of the Diadems of the Vulture and of the Serpent.
His Kingdom is as lasting as is the
Sun in the Heavens.

[*The Family Name, enclosed in an elliptical circle, and containing a curious allusion to the meaning of the name Thutmes.*]

The Creature of the God Tum, Lord of the City of On,
The Son who came out from his Belly, and whom
The God THUT *formed.* [MES.]
They created him in the Grand Hall [*of the Temple of On*]
After the model of their own body,
Being conscious of the Great Deeds he was to accomplish:
He, whose Kingdom should be of long duration.

[*The Official Title.*]

The King of Upper and Lower Egypt,
Ra-men-kheper,
Friend of the Great God Tum, and of
The Circle of his Divinities.
He who gives
Life of all Stability and Purity
To-day as ever after.

THE RIGHT-HAND LINE.

Horus: the Strong Bull,
Friend of the Sun God Ra,
The King of Upper and Lower Egypt.
Ra-user-ma,
The Chosen One of the Sun.
He has taken possession of the Two Worlds.
The Son of the Sun; Ramessu Meri-amun,
A handsome and Kind-Hearted Youth;
He is as resplendent as is
The Solar Orb in the Horizon.

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The Lord of the Two Worlds; Ra-user-ma,
The Chosen One of the Sun.
The Son of the Sun: Ramessu Meri-amun.
The Reflected Splendor of
The God Tum
Who gives Life.

THE LEFT-HAND LINE.

Horus: the Strong Bull,
Son of the Sun God Kheper [*that is of him who exists*].
The King of Upper and Lower Egypt,
Ra-user-ma,
The Chosen One of the Sun.
The Golden Horus:
Rich in Years; Grand in Victories.
The Son of the Sun: Ramessu Meri-amun.
He came out from the Belly,
To receive the Crowns from the Sun God Ra,
Who created him to be the Sole Monarch.
The Lord of the Two Worlds: Ra-user-ma,
The Chosen One of the Sun.
The Son of the Sun: Ramessu Meri-amun.
The Reflected Splendor of
The God Tum
Like the Sun.

The Horizontal Line.—At the foot of the four faces of the obelisk there is a horizontal line of text, which reads:—"May He Live!——The Gracious God: Ra-user-ma——The Chosen One of the Sun——The Gracious God: Ramessu Meri-amun."

The Marginal Texts.—The faces A, B, D, bear toward the edges the official title of King Usorkon I. These inscriptions are in small characters upon the face, but are presented enlarged on the cuts outside the respective faces.

USORKON'S INSCRIPTION.

The three faces, A, B, D, moreover, bear toward their edges, the official title of King Usorkon I. (about 933 years B.C.). He was the

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son of King Sheshonk I., one of the conquerors of Jerusalem—the Shishak of the Bible. Probably King Usorkon I. profited by a visit to the Temple of the Sun at On to have his name engraved upon the obelisk of the two greatest Pharaohs of Egyptian history.

THREE HISTORIC EPOCHS.

This monument, by its inscriptions and the names of the kings which it bears, marks three distinct epochs in history.

Thutmes III. (about 1600 B.C.), the Alexander the Great of the Egyptians, the great conqueror, who had extended the boundaries of Egypt in the south as far as Central Africa, and in the north as far as the Euphrates River. He had also brought Arabia under his sceptre, as far as the Indian Ocean, also the Lybian races, who dwelt upon the shores of the Mediterranean. Never had Egypt been grander or more powerful than during the reign of this Pharaoh.

The name of Rameses II. (about 1300 B.C.) marks the period of Egypt's struggle against Asiatic preponderance and the commencement of her decline. Egypt had ceased to conquer. She merely defended herself.

The mention of Usorkon I. (about 933 B.C.) recalls to our minds Egypt subdued and subjected to princes of a dynasty, the foreign origin of which is clearly indicated by their names.

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Thus Usorkon, for instance, represents the Egyptian form of the Assyrian name Sargon. From this period the decline of the ancient Egyptian Empire draws to an end. Soon afterward Egypt was divided into small kingdoms, governed by petty native kinglets, but subjected to the supremacy of Ethiopian, Libyan, or Persian monarchs.

REMOVED TO ALEXANDRIA.

The conquest of Egypt by Alexander the Great, and the founding of the new residence at Alexandria, gave birth to a new period and a new form of the Egyptian Empire. Greek civilization flourished among the ruins of the Egypt of antiquity, whose monuments served to adorn the City of Alexandria. The obelisk now in New York, together with the one in London, were removed from before the Temple at Heliopolis, to Alexandria, where they were the silent witnesses of the entry into Egypt of the legions of Rome. They beheld the coming of the fleets of the Cæsars, the massacres of the Christians, the arrival of the army of the Arabic conqueror, Amru, the reign of the Mamelukes, and the glorious campaign of the great Napoleon.

THE WIDE ATLANTIC DOORWAY.

Tired and disheartened, as it would seem, by such vicissitudes in the destiny of their native

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land, they have at length turned their backs upon the valley of the Nile. Once separated from each other by the width of a simple gateway, through which visitors entered the Sun Temple at On, they to-day find themselves respectively in the largest city of the New and of the Old World. To-day no longer a doorway, but an immense ocean, separates them. The civilization of the time when they were made—nearly thirty-five centuries ago—and the civilization of our age may be compared and measured by the distance just indicated.

THE WORK OF MAI.

Who was the artist that executed, by the King's order, the New York obelisk? No one knows, and no historic text engraved on any monument furnishes us with an answer to this question. All that can be asserted with precision is that during the reign of Rameses II., who ordered the obelisk of Thotmes III. to be ornamented with his own inscriptions, a certain Mai was charged by Rameses II. with the task of executing such works in the city of the Sun—that is, at On; and to-day a text may be read upon the rocks to the north of the second pyramid of Gizeh (the pyramid of Khaftra, the Kephres of the Greeks) which recalls the memory of this personage. This inscription is as follows:—

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The Superintendent of Works in the Splendid Edifice of Ramessu Meri-amun, in the Great Temple of On.

MAI,
THE SON OF THE SUPERINTENDENT,
OF WORKS.
BEK-EN-AMUN
OF THEBES.

A second inscription also reads:—

THE SUPERINTENDENT OF WORKS IN THE
CITY OF THE SUN—MAI.

CONTEMPORARIES OF MOSES.

Without danger of falling into error we can assure ourselves that this Mai, the contemporary and high functionary of Ramses II., one day received the command to decorate the two obelisks now in New York and London with inscriptions to commemorate his master. Mai and his contemporary, Amen-emant, Ramses II., superintendent of works at Memphis, and commander of the gensdarmerie, were both the contemporaries of Moses, the lawmaker of the Hebrews. The existence of the cities Rameses and Pitom, where the Hebrews were forced to toil with manual labor, is proved by the monuments. The city of Rameses is the name of the new fortress which Rameses II. caused to be built close to the ancient city of Tanis, while Pitom, in Egyptian *Pi-tum*,

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"the City of the Setting Sun," serves to designate two different places. One of these two places is the Pitum at the entrance to the Wady Tumilât—the Patumos of Herodotus—some miles to the east of the present town of Zagazig. The other Pitum is simply another name of the city of Heliopolis—On. This name (Pitum) may be deciphered upon face "D," left-hand line of the New York obelisk. If the Pitum inscribed on the obelisk and the Pitum mentioned in the Bible are identical, as in all probability is the fact, then the New York obelisk is one of the most remarkable monuments of the history of the Hebrews in Egypt which exists in the world.

Rameses II., the father by adoption of Moses; Moses himself, and Pitum, are three glorious names of history which this obelisk should recall to the memory of all of us who live more than **three thousand** years **after** those events took place.

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CHAPTER XI.

RECENT TORTURE AND DEATH OF A FREE MASON IN EGYPT.

A Singular Case of Terrible Torture and Death of a Mason in Egypt.—Partial Retribution by the Sister of the Victim.—The Persecution and Death of Hassan ben Bakri, a Free Mason of Mount Lebanon.

HASSAN BEN BAKRI was the son of a mechanic in the village of Almit, east of Gebal, the same seaport that is mentioned in the Old Testament as the home of the workmen who fitted and decorated the stones of King Solomon's Temple. The people of that section have a tradition that when the temple was destroyed some of the stones were brought from Jerusalem to Gebal and kept as relics, and the lodge of Free Masons there now is called "The Stone of the Temple of Solomon." Hassan was educated in the mission-school at Beirut with his sister Ayesha. Subsequently he found employment as a clerk in Gebal, and his sister as a waiting-maid in Beirut, and began life with every prospect of success. Finding many of his companions were Free Masons, in spite of

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the remonstrances of his former teachers he became a member of the lodge, and then his troubles began. He lost his place in the counting-room, was hunted from one place to another, and was finally compelled to leave Syria altogether.

Hassan came to Alexandria with a load of charcoal, on a vessel which sailed from Tripolis, and the vessel having been sold, he was obliged to look about for other employment. His sister had come with him. Hearing that there was employment in the little villages that had grown up around the railway stations, they went on foot from place to place, riding on the cars only where the line crossed a branch of the Nile, until they found at Kafra a home and occupation. Hassan opened a shop as a shoemaker, and his sister kept house for him; and, by making himself useful and sociable, he gained many friends, increased his business, added several benches with a workman on each, and was in a prosperous condition, when a storm-cloud suddenly burst over his head, bringing sorrow, distress, and death in its dark shadows.

In a tumult near the station some riotous workmen fell out among themselves, and in trying to pacify them, one of the English employés of the railway was killed by a chance blow from a club, not intended for his head.

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Then peace and quiet came, but too late, for mischief had been done, and more evil was sure to follow, for Orientals fear the "blood-revenge" whenever any one is killed, and even if an Englishman, they are so superstitious that a profound impression is made.

An unlooked-for result came from the affair in the direction of the government. The homicide was reported to the police at Cairo, and a detective was sent at once to find and arrest the guilty one and the leaders of the tumult.

In all Oriental countries the custom of holding the chief officer of a city, village, or district responsible for any criminal acts his people may have committed makes detection of the criminal usually an easy affair, and so it would have been in this case if it had not been that the people among whom the mischief had been done resolved to keep their secret and not betray their companions into the hands of the government. The police were baffled, and they reported by telegraph no progress. Orders came to arrest any suspected persons, and if the culprits were not surrendered, to seize the sheik of the village and send him to Cairo for examination, this "examination" being torture in the shape of the bastinado.

The telegraph operator secretly told the sheik the orders from Cairo, and he set about

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Sketches in the Land of the Obelisks.

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protecting himself by searching for the real criminals. He had several men seized and bastinadoed, but to no purpose, for they were ignorant, or pretended to be, and again the police were obliged to report no progress.

Some reporter got hold of the facts of the killing of the Englishman, and wrote a very harsh and exasperating letter to the chief newspaper in Cairo, which roused the blood in the Turkish official circles, and the chief of police telegraphed, "Find the guilty man or men at once, or I will send a man to do the work for you." This meant that he would send some one to displace the sheik and to bastinado half the village, if need be, in search for the culprits.

Several days having passed since the affair, it was probable that the guilty ones had fled, and the sheik almost gave up the hunt in despair, when, in an evil moment, a wicked thought entered his mind. He would seize Hassan the shoemaker, who had been reported to him as a Free Mason, and hand him over as the real murderer, for he had no friends to defend him, and the evil would soon be forgotten. In some districts prejudice against Free Masons is so strong that the very name is a term of reproach, and in the delta of the Nile the animosity is at the greatest height. This is owing, in part, to the opposition of the Church or the theologians to secret socie-

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ties. The police pretended to believe that the criminals were Free Masons and were shielded by the fraternity. Hassan was a member of a lodge in Syria, and visited a lodge in Cairo, there not being one at Kafra, and the police determined to seize him and try to get a confession from him by torture.

The officers took him from his shop, without saying what the charge against him was, and brought him before the sheik in the market-place, where it is usual to hold trials in the small villages that have no cadi's court. There was a crowd of excited people in the place, and when Hassan was led before the sheik, so many knew him and respected him as a worthy man that silence fell upon the entire throng, and they stood quiet, wondering what accusation could be made against so good a man.

Hassan was treated cruelly, as is usual in such cases of examination, bound, thrown down on his face, and bastinadoed on the soles of his feet. After a few blows had been given, enough to cause intense pain, he was set upright (he was, of course, unable to stand), and directed to confess. His answer was, "I know of no evil that I have done, and there is nothing to confess." He was questioned by the sheik, the police, and by friends of the murdered man, but the only answer the

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man could make was that he was at his shop at work at the time of the tumult, did not leave it until more than four hours after the murder, and there were many witnesses of the truth of his statements. But the police and the sheik were determined on having a victim by way of satisfying the demand of the chief at Cairo, and they decided upon Hassan, the Free Mason, as their victim. So they mercilessly went to work with their hellish design to force, by torture, a confession of murder from an innocent man. Such barbarity is only possible in the Orient, and in countries where the Catholic Inquisition is in progress.

The result of the first attempt to force Hassan to confess was telegraphed to Cairo, and the chief replied, "Go on with the examination; the culprit must be found." This was warrant enough, and the next day Hassan was brought out again, bleeding and sore from the injuries of the day before, but still resolute to preserve his honor and good name. His sister had not been idle, but had visited the sheik, the station-master, and others, repeating her story that her brother had been at work among his employés in his shop all that day, not going out before sundown, and that the murder occurred just before noon, so that he was entirely innocent. The only answer made to her, or to his employés and friends, was that, as he was a

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Free Mason it was to be expected that he would try to hide his guilt, and that his friends and brothers would help him. How unjust this was, any true and unprejudiced person can see. And what evil results came from doing injustice even to a poor and friendless stranger, we shall soon also see. The second day's "examination" began with the bastinado, and was continued by drawing his flesh with pincers, but these horrible tortures only elicited the same plea of innocence that had been given from the first.

The scene was too revolting to be repeated in detail, and was a severe comment on human nature. Nearly two hundred men, many women and children were witnesses for several hours, at intervals of half an hour or so, to the excruciating tortures inflicted on the poor wretch, without one effort to stay the proceedings, except the few attempts made by the sister, his employés, and some neighbors, who were met by the brutal replies given before.

Of course the sufferer could not sleep after such inflictions, and his sister was allowed to bring him water, but food he could not take. She sat by him, surrounded by guards and spies, who watched every word or motion all through the night, vainly trying to find something they could use as a confession or betrayal of guilt, but they found nothing. His sister

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begged him to confess so as to escape further torture, but he said that it was his fate to die, but it was his duty to preserve his honor and good name.

The third day's torture began by binding the victim to a bench, face upward, and cutting the upper eyelids off, exposing the eyes to the full rays of the sun. Of course they soon blistered, fever set in, and in a few hours he was dead.

The police officers in charge, probably under orders from head-quarters, reported that a short time before his death he made a confession of the whole affair, and this lie was printed in the official bulletin, and in the government reports, so as to meet the eyes of the consuls.

But there was one person in the village who was not disposed to rest quietly under the terrible wrong and cruelty so unjustly imposed upon her through the violent death of her brother. The sister, Ayesha, resolved to be revenged on the murderers in some way, and did not have to wait long for an opportunity. In that year the Nile rose several inches higher than usual, and threatened to destroy the vast plantations of cotton belonging to the Khedive, by overflowing them with the dirty water of the river, which would spoil the cotton for any use but for the fire. The danger was so imminent that guards were stationed along the banks of the river to watch the levees

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and repair any breach before it should extend. A short distance below the village, the Khedive's cotton-fields began, and extended for many miles between two branches of the Nile, including in one district about fifty thousand acres, and this required the constant services of hundreds of men, day and night, to guard against the encroachments of the river. But their labors were in vain, for some time during the night, a few days after Hassan's death, the alarm was heard that the river had broken through, and although the guard and hundreds of men and women worked all night, carrying earth in baskets, the next morning saw the river extended across the wide field and flowing on northward, and by night the telegraph announced that eighteen miles long by an average of six miles wide had been submerged, and forty to fifty thousand acres of cotton, that would have been worth millions, destroyed. No one could be found who knew anything about how the break in the levee had begun, or why it was not discovered and repaired before it became uncontrollable.

At this juncture, a correspondent of the London *Daily News* writes: "I went down from Cairo to Kafra with many others, out of curiosity, to see the vast inundation, and took the evening train to return. In Egypt the cars are separated into classes—first, second,

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and third—and I often rode in the third class so as to get a better view of the common people, hear them talk—which was always an excellent lesson in Arabic—the common language, and, besides, the cost was only about a fourth of the first-class fare.

"I was seated in the third-class car, in the midst of a great number of men and women, crowded in on the seats and on the floor, sitting as close as possible, and all talking at once. The noise was deafening at first, but gradually softened down until, by a little effort, one could converse with a neighbor. In the next compartment to mine there were a number of women whose heads only were visible to us, for the division between us was about as high as our necks. One of the women stared at me frequently, and our eyes often met as I looked that way. She was dressed neatly but in plain clothes, and wore the Egyptian face-veil, so that the eyes only were visible; but they were sufficient evidence of the regularity and beauty of the young and handsome person. Being occupied with my own thoughts, and the many incidents of the road, the little happenings at the stations, the fruit-sellers, the rush of travelers getting on or off the train, I paid little attention to the pretty Egyptian, and left the station at Cairo intent only on getting to my hotel. The distance was short and I usually

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walked, but it being late, and feeling tired with the day's sight-seeing, I decided to ride, and was bargaining with a donkey-boy, when some one pulled my sleeve, and on turning surprised me with the apparition of the face of the handsome young woman of the car. I, being a reporter, thought there might be a chance of adding to what little information I had collected at Kafra on the inundation, asked what was wanted. She replied by saying that when young she had attended school at the mission in Beirut, learned to read and write, and had later served in an English family and therefore knew that I would excuse her boldness, so unusual in an Oriental, where women seldom speak to a strange man. I then concluded to walk home, and together we set out along the streets, which were quite dark, conversing as we went —she excitedly narrating the torture and death of her brother, and in conclusion said she was anxious to get as far as possible from Kafra, and begged me to help her by getting her an engagement in some English or French family about to leave the country. I more than once asked her if she knew or suspected any one of having broken the levee, and she was silent, or made evasive answers. She found employment in the hotel as assistant in the kitchen, carrying charcoal for the fires, and after a week I introduced her to the wife of a woolen draper of

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Liverpool, who was glad to have her help in managing her children. On the day Mr. Barrow and his family left for return to Liverpool, Ayesha asked me to accept her thanks for my kindness to her, and said, 'Now I am going to a country where it is impossible to do injustice even to the poor,' and begged, if I ever came to Liverpool, not to forget her, for she had something important to tell me. Three years after that time I received orders to return and prepare for a trip to Brazil, to look up statistics of the coffee trade, and had a day or two in Liverpool before sailing, and looked in at the store of Mr. Barrow, who cordially invited me to dine with his family. Ayesha was still with them, and Mrs. Barrow said she had become indispensable, being well educated, talented, and a good linguist, and so useful with the children. Just as I was leaving Ayesha asked me to look at the nursery where she trained her little savages, as their mother called them, and when there she carefully closed the door, and held up her hands, which were seamed with scars. I did not at the moment understand the allusion, and she said, 'You once asked me if I knew who it was that broke the levee of the Nile at Kafra. I could not safely answer then, but now I know you better. I feel that I did my duty and revenged my brother's blood in the only way possible for me.'

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"She then gave me an account of how she watched the guard for several nights, to learn their habits and hours for passing certain spots, and how she hired herself to carry earth in a basket to strengthen the levee, and so became known to the police and the workmen, and was able, under pretense of adding to the bank, to learn of its weak parts, and at last go in the night and weaken a long strip gradually, so that, when she was ready to let the water through, a wide gap was made which at once became too great to be easily closed, and in fact was not mended until after it had caused the destruction of several million dollars' worth of cotton in the field, almost ready for picking. She also said, in answer to an inquiry, that certain persons in Syria had written to certain people in Cairo that her brother was a Free Mason. I needed no further explanation."

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CHAPTER XII.

RECENT DISCOVERY OF MASONIC SYMBOLS AMONG THE RUINS OF AN ANCIENT TEMPLE IN MEXICO.

AMONG the many discoveries important to science and history, made this year during my investigations in the ruined cities of Yucatan, is that of the existence of Masonic symbols in one of the monuments at Uxmal.

Soon after leaving the *casa principal* of the sugar plantation, turning sharp to the left, we enter the road that leads direct to the ruined city of Uxmal, or rather Oxmal as we see it written in the inscriptions carved on the western façade of the sanctuary. This name Oxmal means three times rebuilt, in the Maya language *ox* being three, and *mal* a particle that, united to a number, serves to indicate that a thing has been repeated.

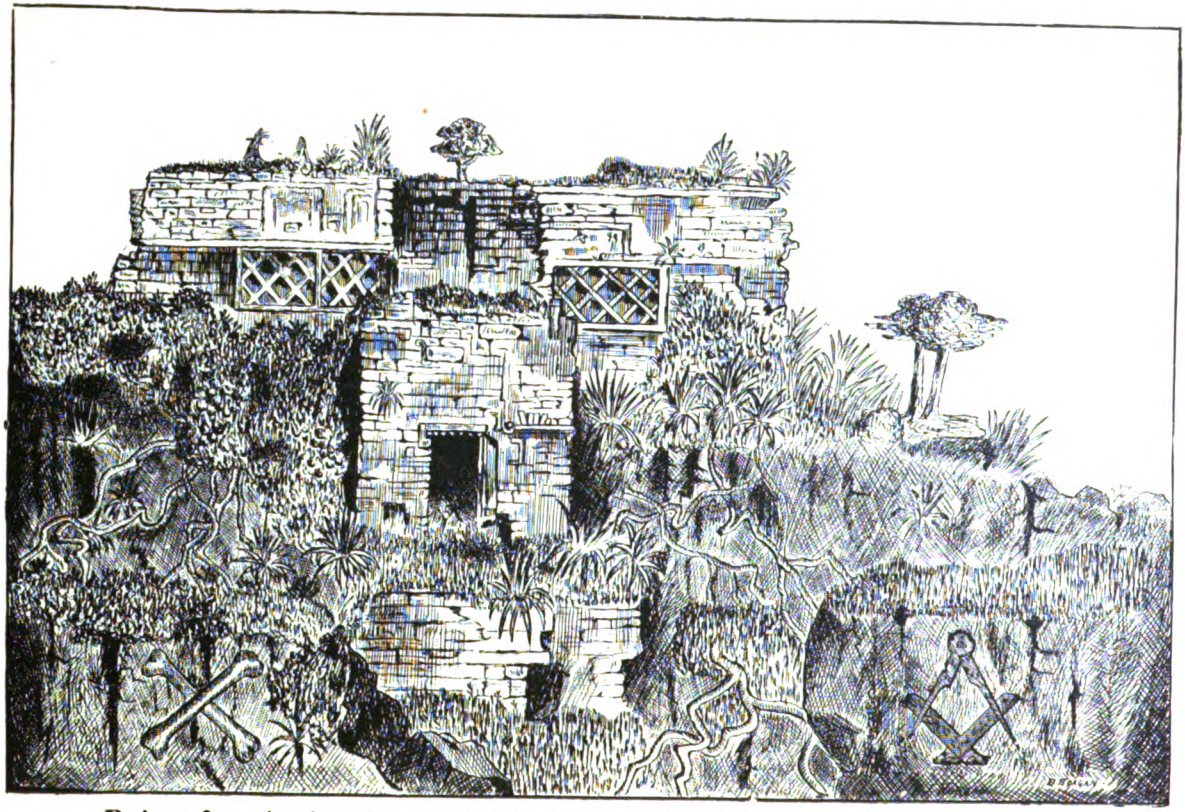
At a mile distant is seen on that road, looming in solitary grandeur, a monument built on the top of a high artificial mound of peculiar construction. To a certain height it has the shape of a truncated elliptical cone, the upper side of which serves as a base to a building

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composed of two rooms—a sanctuary where, one hundred and fifty years after the conquest of the country by the Spaniards, it was found that the aborigines had celebrated the rites of their ancient worship. There is also an oblong, gradated, perpendicular, truncated pyramid eight metres fifty centimetres high. The top of this pyramid forms a terrace, and on this terrace is built the edifice commonly called, according to an ancient legend, the dwarf's house. It is seen, on account of its lofty position, from many miles around. Its longer sides face east and west, the line of orientation of its walls being north five degrees west of the compass.

This building is composed of three apartments, having originally no communication with each other. Holes have been bored in their partition walls that have much weakened the construction, for what purpose it is hard to surmise, since the rooms are comparatively small, and cannot have served, nor were they intended for habitation. Those at the extremities of the building are of equal size, and opened toward the east on a small platform. The door of the middle room faced the west, and led, by means of a small stair, to the terrace formed by the roof of the sanctuary. From there the learned priests and astronomers, elevated above the mist of the plains below, could, without hinderance, follow the course of the celestial bodies

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Ruins of an Ancient Temple in Mexico in which Masonic Symbols were found.

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in the clear cloudless skies of Yucatan, where at times the atmosphere is so pure and transparent that stars are clearly visible to the naked eye that require the aid of the telescope to be seen in other countries.

Formerly the floors of these rooms were painted red. Their ceilings, like those of the apartments in all the monuments of Yucatan and Central America, form a triangular arch. This arch, found also in the ancient tombs of Chaldæa and in the oldest monuments of Egypt and Greece, was adopted from choice, not from ignorance, as some pretend, by the builders.

In the ceilings of the rooms situated at the north and south extremities of the buildings are placed, in peculiar and regular order, stones in the centre of which are carved, in deep intaglio, semi-spheres intended to represent the planets and stars that at night so beautify the firmament. Inside of the triangle formed at each end of said rooms by the converging lines of the arch are also to be noticed several of these semi-spheres. Those in the north room form a triangle, while those in the south room, five in number, figure a trapezium with one of these half-spheres in the middle.

The middle chamber is devoid of decorations of any sort. The access to the north and south rooms was by a grand stairway of ninety-six steps, that led to the upper narrow terrace sur-

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rounding the whole edifice. This stairway is situated on the east side of the mound, and is so steep as to require no little practice and care to ascend and descend its steps with comparative safety and ease.

The middle chamber could be reached by walking on the terrace round the building, but it is certain that those whose privilege it was to assemble within its walls reached it from the west side. There was a stairway beautifully ornamented, leading from the court-yard adjoining the priests' palace to the entrance of the sanctuary. Thence another small staircase, situated on the north side of the sanctuary, led to the upper terrace and to the roof of that monument, and therefore to the middle chamber. The court-yard at the foot of this western stairway was surrounded by high and massive walls; in its centre stood an altar, and on it a symbol of the phallic worship introduced in the country by the Nahualt at the beginning of the Christian era.

A short distance above the lintel of the door of the sanctuary is a cornice that surrounds the whole edifice. On this cornice are sculptured, in relief, the symbols, many times repeated.

On the under part of the cornice are rings cut in the stone, wherefrom curtains were suspended, to hide the *sanctum sanctorum* from profane gaze.

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The Temple Mound.

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The stone represented below was found in the first days of the month of August last, in the court of the priests' palace at Uxmal. It represents the portion of the body from the waist to half way down the thighs of a man six feet high, judging by the size.



Another stone on which are sculptured cabalistic symbols, was found also near the same monument.

Cross-bones form also part of the ornaments of the east wing of the priests' palace. This portion of the building seems to have been set



apart for the use of the high-priest. There are also decorations representing the links of a chain, and no doubt other symbols will come to light when the rubbish is removed.

To geologists, paleontologists, and philologists it belongs to determine the date when this temple and the other edifices that surround it, constructed evidently at the same epoch, were raised. Their builders took as symbol of Deity the mastodon's head, on which they

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carved inscriptions with Egyptian characters. This symbol forms a prominent feature in the ornamentation of the most ancient monuments. Besides characters purely Mayan, the mural inscriptions contain many letters of the Etruscan and Egyptian alphabets, the sentences being written in squares, as in the most ancient Chaldaic writings.

Messrs. CORNELIUS PORTER BLISS, of the New York *Herald*, and LOUIS H. AYMÉ, American consul at Merida, who visited me whilst at work among the ruins of Uxmal, in the middle of June last, can both testify to the correctness of the foregoing descriptions.

A. LE PLONGEON, M.D.

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Recent Remarkable Discovery of Masonic Emblems and Symbols among Ancient Ruins on the Appian Way.

In the Capitoline Museum in Rome are several masonic memorials, the most interesting of which is the door-way or front of the family tomb of Marcus Aebutius, found on the Appian Way. (See opposite page.)

The following is the inscription:

M · AEBVTIVS · M · L ·
MACEDO · PATER ·
M · AEBVTIVS · M · L ·
CALLISTRATVS · F ·
V · M · AEBVTIVS · M · L · EROS ·
V · IVLIA · L · L · BERENICE · / · F ·
IVLIA · L · L · HESVCHIVM ·
POMPONIA · L · L · SELENE ·
CLODIA · ↃL · ANIO · C13 ·

M. Aebutius Master of the Masons.
Macedus was his father.
M. Aebutius Master of the Masons.
Most Skillful brother. V. M. Aebutius. M. L. Eros. V. Julia. L. L. Berenice, the daughter. Julia L L. Hesvchium. Pomponia. L. L. Selene Clodia. L. Anio C13.

The name Aebutius occurs in Roman history 300 B.C., making this Tomb over 2000 years old. It is marble, nearly 10 feet high, inscribed with names well known to ancient history. It stood on the famous Appian Way,

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the great promenade of ancient Rome, among over 30,000 other monuments, large and small, many of which bear Masonic emblems. This monument has been placed in the Capitoline Museum at Rome, and is now protected from the elements. It has suffered much from erosium, and has lost all its original fine polish, but the emblems, and nearly every letter of the inscription remain.

The world-renowned Appian Way was begun by Appius Claudius, was extended by Julius Cæsar, Augustus and Agrippa. It has been deserted and neglected for several centuries because of the many robberies and murders during the middle ages by bandits who lived in the larger tombs. Pius IX. had it cleared of brushwood and grass, and had the tombs repaired for over six miles. The King of Italy is about to uncover the rest of this famous way, which ends at Puzzuoli—the ancient Camæ.

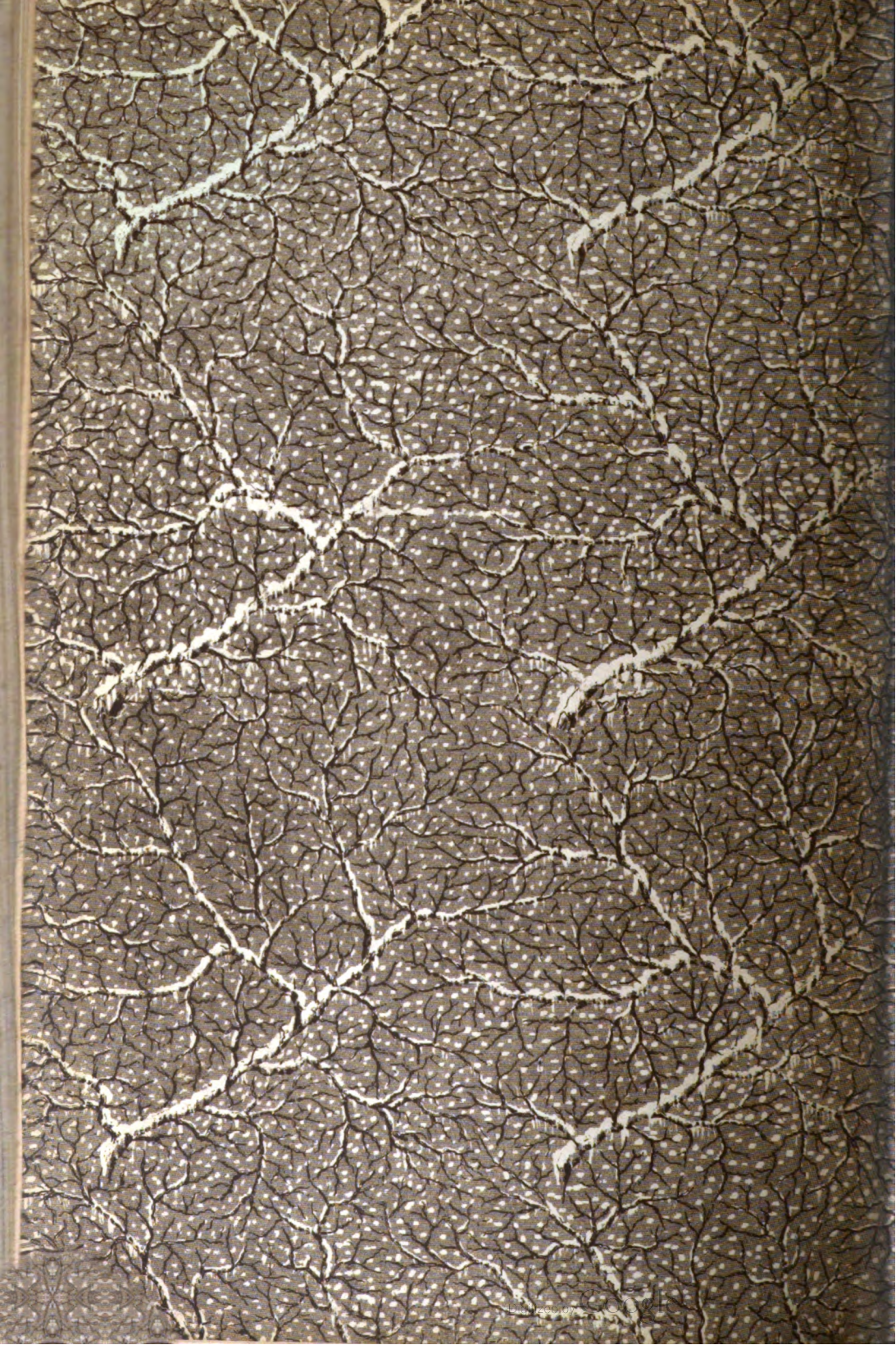
Further researches here, will doubtless disclose many more symbols and relics of the Ancient Craft.

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